श्री गोपालकृष्णो विजयते ।

श्री व्यासयोगिचरितम् ।

सोमनाथकविप्रणीतं ।

THE LIFE OF
SRI VYASARAJA

A Champu Kavya in Sanskrit

BY

POET SOMANATHA

(a Contemporary

With a Historical Introduction in English

BY

B. VENKOBA RAO, B.A.

(Mysore Civil Service)

श्री व्यासयोगिचरितम् ।

सोमनाथकविप्रणीतं ।

"अथ यो मंत्रे मंत्रे वेद स सर्वमायुरेति ॥"

—(श्रुतिः)

"He who knows history at every step,
attains everlasting life."

—The Veda. (See para 168 of the Introduction.)

Respectfully Dedicated

by Gracious Permission

to

His Highness

Sir Sri Krishnaraja Wadiyar Bahadur

G.C.S.I., G.B.E.

Maharaja of Mysore.

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SYNOPSIS OF SRI VYASAYOGI CHARITAM.

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INTRODUCTION.

INTRODUCTION.

I.

1. Mr. Sewell has written of a "Forgotten Empire" and Dr. Krishnaswami Ayyangar has written of "A Little Known Chapter of Vijayanagar History". Forgotten indeed is the Empire, and little known indeed is the Chapter, if the roots of the present, which are in the past, can be said to be forgotten, or little known. But as Mr. Suryanarayana Rao has observed, the Empire is really never-to-be-forgotten; and the "Little Known Chapter" has always been well remembered, though, as is usual in India, the dates and the chronology of that Chapter faded from men's memories. Krishnadeva Raya, the greatest of the Vijayanagar Emperors, himself prayed that his Empire might never be forgotten, and that the fruits of his rule might last to the remotest periods of time. For, this is really what he says, in his *Jambavati Kalyana*, in a sloka of benediction at the end.

धर्मं पाद चतुष्टयेन कृतवत् स्थैर्यं समालंबतां ।
चातुर्वर्ण्यमुपैतु कर्म सततं स्वस्वाधिकारोचितम् ।
शेषक्ष्माधर नायकस्य कृपया सप्तार्णवीमध्यगां ।
रक्षन् गामिह कृष्णराय नृपतिर्जीयात्सहस्रंसमाः ॥

(page 143 of the "Sources of Vijayanagar History").

And the little known chapter is of the time, when Sri Vyasaraya, the guardian saint of the second and third dynasties of Vijayanagar, was worshipping God Srinivasa,

the tutelary deity of the two dynasties at Tirupati, a time, even now well remembered by the people who, even to-day, are devotees of God Srinivasa.

2. It is indeed fortunate that the manuscript of the present work, Poet Somanatha's *Vyasayogi Charitam* has been preserved. It was not given to Mr. M. Srinivasamurti, the late Sarvadhikari of Sri Vyasaraya Mutt, to realize his ambition of seeing the publication of this valuable work in his own lifetime. He had an unselfish love for good causes, and gratitude is due to him, for having secured this manuscript and financed its publication from his own funds. But for his devotion, the manuscript would, in all probability, have been lost in the floods that rose in the Cauvery, a few months after he brought away the book to Bangalore. One wonders whether the benediction of Sri Vyasaraya to poet Somanatha, चत्स, सोमनाथ कवे, कारुण्येन कमलासहायस्य वर्धसे किमव्याहतेन मंगलेन ? (page 82 of the present work) was really all-powerful and preserved the manuscript and Somanatha's name with it, from the floods as well as from the oblivion of Time.

3. The work has more historical information than I gathered at the first reading. I had hesitated to assume that the Narasimha, to whose Court Sri Vyasaraya went at the request of Sripada Raja of Mulbagal, was indeed Saluva Narsimha I, as the word Saluva was not used in the work.

इत्युक्तवंत मथ तं स तथेति वाचा तुष्टं विधाय नरसिंहनवीनगुप्तां ।
शिष्यै स्समं कतिपयै रुडुभि श्शशीव संप्रस्थितः प्रति महाचलराजधानीं ॥
(page 40 of the work).

It is now, however, quite clear that Saluva Narasimha I is meant; for, his son Thammaraya is mentioned

ततस्स नरसिंह भूपतिः अपरमिवमारं कुमारं समग्रगुणं तंमारायनामान मधिराज्ये समभिषिच्य * * * * * दिवमध्यरुक्षत्

(p. 53 of the present work). It is stated that Sri Vyasaraja was to Thammaraya like Brihaspati to Indra.

गुरुरिव कुलिशपाणिं क्ष्मापति मनुगृह्णन् × × × तां पुरीं चिरादलमकरोत्

(p. 53 of the present work). Narasimha of this book is addressed by Sri Vyasaraya at pages 49 and 50 of the present work, in terms which would fitly apply to Saluva Narasimha I.

नृपनलनहुषादे र्नीतिमार्गाध्वनीन
स्सकल इव दिगंतैः केवलं कीर्तिभावैः ।
भुजजित भुजगस्त्वं भूप, तेनातिशेषे
गुरुमपिवचनानां कोमलानां महिम्ना ॥

(page 50 of the present work). The comparison of Saluva Narasimha I, also with Guru, the preceptor of the Devas, does not appear to be a mere exaggeration. In the *Ramabhyudaya* said to have been written by Saluva Narasimha I, it is said that he was well-versed in the Shastras:—

धन्विनो दान शौंडस्य शास्त्राणां पारदृश्वनः ।
भूम्ना यस्य चिरादासीत् भुवि धर्मः प्रतिष्ठितः ॥

(page 84 of the "Sources of Vijayanagar History"). The Narasimha Maharaya that is mentioned in the inscription at the Vyasaraya Mutt on Tirupati Hill (No. 74 of 1889 of the Madras Epigraphist's Collection), may therefore be safely identified with Saluva Narasimha I. This inscription refers to a theft of temple jewels by the temple

servants, and this is evidently a reference to the incident that, according to tradition, led to the worship of God Srinivasa on Tirupati Hill being entrusted to Sri Vyasaraja. Sri Vyasaraya worshipped the God on Tirupati Hill for twelve years according to tradition. At page 53 of this work, many years' stay at the Court of Saluva Narasimha I is mentioned.

॥ जित्वैवमेव बहुधा परिपंथिवर्गं
प्रोद्दामकीर्तिनिबिडोरुनभः कटाहः ।
संस्थापयन् सकलधर्मकुलं यतींद्रः
तत्रावस त्सबहुला श्शरदस्सुखेन ॥

The period of stay at Tirupati probably began not later than 1486 A.D. The words नरसिंहनवीनगुप्तां, already quoted, appear to show that Narasimha had, at the beginning of the period, newly begun to protect the Kingdom, and the latest of such occasions was, when the sovereignty of the Vijayanagar Empire was assumed in 1485-86 A.D. The fact that Sripada Raja recommends Sri Vyasaraja to go to the Court of Narasimha, and the fact that Narasimha began to rule recently, give rise to the inference that it was Saluva Narasimha I that seated Sripada Raja on his own throne, according to the tradition preserved in the following sloka of the श्रीपादराजाष्टकम् :—

श्रीमद्वीरनृसंगराज नृपतेर्भूदेवहत्या व्यथाम् ।
दूरीकृत्य तदर्पितोज्वलमहा सिंहासने संस्थितः ।
श्रीमत्पूर्वकवाटनामकपुरे सर्वेष्ट सिद्धिप्रदः ।
श्री श्रीपादयतींद्र शेखरमणिर्भूयात्सनः श्रेयसे ॥

(*Stotra Mahodadhi*, Belgaum Edition, Part I, p. 410).

4. 1486 A.D. indeed saw the end of an epoch

and the beginning of another. One hundred and fifty years had then elapsed from the founding of Vijayanagar by Vidyaranya. The *Vidyaranya Kalagnana* says in prophetic style that in 150 years, the Royal Family founded by Vidyaranya will come to an end. पंचाशदुत्तरे शते वंशपूर्तिर्भविष्यति (published in *Keladinripa Vijaya* brought out by the University of Mysore, p. xxi).

1486 A.D. is also suitable as a year in the end of Sripadaraya's life. His contemporary, friend and relation Brahmanya Thirtha who was the Guru of Sri Vyasaraya must have already died about the year 1475 A.D., for, at that time occurred a great famine, soon after which according to tradition he is said to have died. Vira Narasimha, who seated Sripadaraya on his own throne, is said to have done so, after having been freed from the sin of killing Brahmans. And this sin of killing Brahmans, one may venture to think, was incurred, when the Sri Vaishnava Archaks on Tirupati Hill were punished, after which event, Sri Vyasaraya was given the worship of the God. A reason for the removal of the Sri Vaishnava Archaks at Tirupati Hill may appear, if it is remembered that Saluva Narasimha I had, at that time, usurped the throne of Vijayanagar, or asserted his independence of Vijayanagar, if it was earlier than 1486 A.D., and that, according to the *Prapannamrita*, Sri Vaishnavas were powerful with Virupaksha at Vijayanagar (p.73 of the "Sources of Vijayanagar History") and may have been hostile to Saluva Narasimha I. In the extract from the *Prapannamrita* at p.79 of the "Sources of Vijayanagar History", we read :—

श्री वैष्णवे विरूपाक्षे प्रशासति महीमिमाम् ।
आसंच्छ्रीवैष्णवास्सर्वे यथा राजा तथाप्रजाः ॥
विरूपाक्षाभिधां मुद्रां विरूपाक्षो विहायच ।
राजांगुलीये श्रीराममुद्रां दृढतरांव्यधात् ॥

Sri V asaraya belongs to the Vaishnava School of Sri Madhvacharya which makes a synthesis of the worship of Siva also, and this School may therefore have been more welcome at Vijayanagar, where a departure from the royal worship of the God Virupaksha and the royal use of the Virupaksha seal initiated by Vidyaranya, may have been distasteful. Even to this day in Sri Vyasaraya Mutt, there is special worship of Siva on the Mahasivaratri day in the evening, and this is a reminder, of the days in Vijayanagar, when Virupaksha was a tutelary deity along with Vittala. Over and above these reasons, the fact that Sri Vyasaraya was the greatest man of his age, in scholarship and renunciation, and was the living embodiment of Hindu Dharma, must have been the cause of the distinction that he obtained.

5. When Sripadaraja recommends that Sri Vyasaraya may go to the Court of Saluva Narasimha I and stay there, he gives an illustration and says that Dattatreya was at the Court of Kartaviryarjuna.

तत्र सर्वेषामपि धर्माणां राजा सेतुरिति न्यायेन भवता सर्वदा तदास्थानी-स्थेयुषा भवितव्यं ॥ पुराकिल योगिनो निस्संगा अपि महांतो दत्तात्रेयादयः जग-दुपकरणाय राजन्यसभालंकारा बभूवुः ॥

p. 40 of the present work). This allusion appears to be significant. The Bhargavas were priests to King Krita

Virya of the Haihayas and he bestowed great wealth on them. After his death, the Kshatriyas fell out with the Bhargavas and slew them. The wife of one of the Bhargavas gave birth to a son afterwards, who was called Aurva. Krita Virya's son Arjuna then propitiated Datta, the Atreya, and was favoured by him (pp. 197, 198 and 265 of Pargiter's *Indian Ancient Historical Tradition*). The *Vayu Purana* says in this connection :—

दत्तमाराधयामास कार्तवीर्योत्रि संभवं
तस्मै दत्तो वरान् प्रादाच्चतुरो भूरितेजसः ।
पूर्वं बाहुसहस्रंतु सवव्रेप्रथमं वरं ।
अधर्मे दीयमानस्य सद्भिस्तस्मान्निवारणं ।
धर्मेण पृथिवीं जित्वा धर्मेणैवानुपालनं ।

In the Court of Saluva Narasimha I, after the assumption of Imperial responsibility, Sri Vyasaraya evidently occupied the position that Datta, the Atreya, occupied at the Court of Arjuna, the son of Krita Virya. Apparently the punishment of the Archaks at Tirupati had taken place, just before Sri Vyasaraya was recommended to go to the Court of Saluva Narasimha I. According to tradition, the Archaks were all killed, and the wife of one of the Archaks gave birth to a son who succeeded to the worship at Tirupati, after Vyasaraya left Tirupati.

6. Thammaraya, the son of Saluva Narasimha I, came to the throne in 1493 A.D. Sri Vyasaraja remained at the old capital even in Thammaraya's reign for a long time तांपुरीं चिरादलमकरोत् (p. 53 of the present

work). Probably, Vijayanagar, though it became the nominal capital of Saluva Narasimha I in 1485-86 A.D., did not become the permanent residence of the Chief Imperial Authority till Narasa made it so.

Saluvabhyudaya does not mention that Vijayanagar was the capital. In Canto IX (p. 100 of the "Sources of Vijayanagar History") *Saluvabhyudaya* says—

अथ क्षितीशैर्विजितैरशेषै रासेव्यमानो धरणीवराहः ।
विलंघ्यमार्गं बहुभिःप्रयाणैः विष्णोःप्रियं वेंकटशैलमागात् ॥

विष्णोस्समुन्मीलित पारिजातात् भीतेनदत्ता विबुधाधिपेन ।
पुष्पोपहारा इव तारकौघाः स्फुरंति यस्योपरिश्रृंगभागे ॥

एकं नरं रक्षितुमेवदेवो निषादवेषे (जनि) नीलकंठः ।
इत्यभ्यसूयन्निवयलशौरि रास्ते नराणा मविता निषादः ॥

It was evidently after this return of Saluva Narasimha I to Tirupati, that Sri Vyasaraya began his stay of twelve years at Tirupati.

7. Mahachalapuri, I took to be Penugonda, in my first notice of the book in the Mythic Society Journal in October 1924 (reprinted in this volume), but I now think it more likely that Mahachalapuri refers to Chandragiri and Tirupati. Sri Vyasaraya is said to have gone to Vijayanagar (page 54 of the work), as if from Bhujaganagari in the Nagaloka, and I feel that the word Bhujaganagari has been used in this connection with a double meaning, to indicate also the Sesha Hill on which the God Srinivasa stands.

अथ नरसभूपालस्यासै रमात्यमदावलै स्सयतिवृषभ श्शाश्वत्संप्रार्थ्यमान

निजागमः भुजगनगरीं भूमिं भित्वोपरीव समुत्थितां विपुल वीथिकां हृद्यां विद्यापुरीं समुपागमत् ॥

It has been suggested that the *Saluvabhyudaya* is the history, only of the pre-Imperial period of Saluva Narasimha I, before he made Vijayanagar his capital, but I think that the real reason, for omitting reference to Vijayanagar as capital, may have been that Vijayanagar was not used as a permanent capital, until Narasanayaka made it so. This is probably the meaning of the statement in the *Achyutarayabhyudayam*, at page 109 of the "Sources of Vijayanagar History".

वस्वोकसारेव विभोर्वसूनां
बलाभियाते रमरावतीव ।
विद्यापुरी विस्मयभू रमुष्य
विशिष्य राज्ञोजनि राजधानी ॥

The *Saluvabhyudaya* says in Canto IX (p. 100 of the "Sources"):—

निशम्य तस्येति वचोनुरूपम्
नृपालसिंहोऽतितरां प्रहृष्टः ।
आराधनायैव हरेर्निवास
मैच्छन्नृपश्चंद्र शिरोनगर्यां ॥

It may be, that only to worship Vishnu in the form of the God Srinivasa, Saluva Narasimha I remained at Chandragiri, instead of going to Vijayanagar permanently even after 1485-86 A.D. This was the period in which Sri Vyasaraya was worshipping the God Srinivasa at Tirupati.

8. With sympathetic insight, we can indeed see that, in the poetic description of the 9th Canto of the

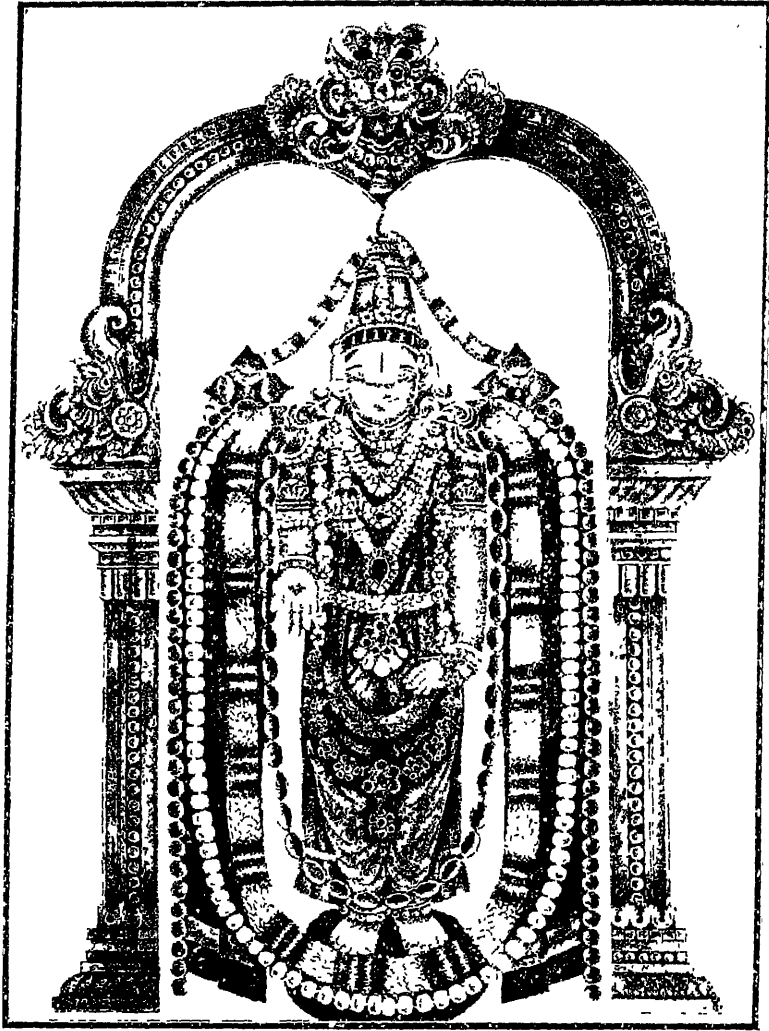
Saluvabhyudaya, here is a reference to the assumption of Imperial responsibility by Saluva Narasimha I, if it is not actually the occasion itself of that assumption. Saluva Narasimha I was a great conqueror, but he and his great ministers knew that the Empire could be held not by the sword only, but by fidelity to the great ideals of humanity which always find a responsive chord in the human heart. And in whom else is the culmination of all ideals to be sought, except in the Lord of the Universe? Saluva Narasimha I accordingly, after all his conquests, went to God Srinivasa on Tirupati Hill, and prostrated himself before the Lord who is the giver of all glory and power.

I quote verses from the 9th Canto of *Saluvabhyudaya* not published in the "Sources of Vijayanagar History":—

॥ महीवराहोथ वराहमूर्तिः जयश्रियासो दयितं रमायाः
सप्राणमत्प्राणमयं पुमांसम् नृसिंहरूपं नरसिंहराजः ॥

॥ तत्कालक्लृप्त स्तववत्सुवर्णं वेषाभिरामं जनचित्तहारि
....तस्मै नरसिंहराजो नानाविधालंकरणंव्यतानीत् ॥

॥ महीमहेंद्रो दिशतिस्मतस्मै महार्घरत्नं मकुटंनवीनम् ।
वक्षोमणि र्यन्महसा हृत श्रीः जायेत नूनं दिवसप्रदीपः ॥

It is fitting according to Indian sentiment, that Saluva Narasimha I should have given a new crown to the God Srinivasa, when he was assuming the Imperial Crown himself after his victories. When the king is intently contemplating God Srinivasa, his Prime Minister asks him, kindly to enlighten him as to what is passing in his mind, and the king replies. The passage is worth reproduction as showing the ideals of that day which are living even to-day :—

Sri Srinivasa Swami (*Tirupati Hill*)

॥ तं देशमासाद्य समुल्लसंतं निधानसिध्येव नृपालसिंहं ।
क्षणं स्मरणं किल पूर्वभावं तमित्यवोच त्सचिवाग्रगण्यः ॥

॥ विशेषतो वेंकट भूधरेंद्र विलोकना द्धृष्टरसोसि यस्मात् ।
स्फुटीकृता पूर्व भवास्मृतिः किं तत्कारणं ब्रूहि धरावराहः ॥

॥ इत्थं वदंतं क्षितिपोवदत्तं नान्यन्मनोमे नयनाभिरामम् ।
पश्यन्पुनर्भक्तिरसाकुलोस्मि पारेतमप्राप्तपदं मुकुन्दम् ॥

॥ आप्तुं समाबद्ध जटामुनींद्रा श्रयंति घोरां सुचिरंतपस्यां ।
स एव कारुण्यतरंगिताक्ष स्साफल... ....लोचनयोस्समिंधे ॥

॥ दृश्यप्रयोगं दशरूपकंयो रसप्रधानं रचयांचकार ।
कृती जगत्त्रातु मिहाविरास्ते किरातवेषं कृपयानु गृह्णन् ॥

॥ .. ... मन्यतमायमाने देवासुरैरप्युपसेव्यमाने ।
वराहयोल्लासिकरो धरित्री वैकुंठशैले वरदोयमास्ते ॥

॥ अंतर्बहिर्व्याप्य जगत्समस्तं अशेषरूपं स्थितमद्वितीयम् ।
आ. .... पुरुषं पुराणम् अग्रेहितोदृश्यमनुस्मरामि ॥

॥ अन्यत्किमाद्यं पुरुषं तमेनम् आलोक्य साक्षादनुपाधिबंधुम् ।
अज्ञातभावांतरमत्र चित्तं आनंदसिंधौ प्लवमान मास्ते ॥

॥ आनंद चिन्हैः .. .. स्रिमंत रावेदयद्भिःपुलकप्ररोहैः ।
अलंकृतांगोऽहमशेषलोकं अनुस्मराम्यात्ममयं किमन्यत् ॥

॥ इतीरयंतं तमवोचदेष राजानमाजानु विलंबिबाहुम् ।
नैवात्र चित्रं नरसिंहनाम्ना नारायणस्यांशभवो न किं त्वम् ॥

॥ यच्चक्रवर्तित्वपदादिकं ते रमासहायोऽप्यसिदं समस्तं ।
अभ्यर्थितं संघटये दभंगम् आलक्ष्यते मन्मनसःप्रसादः ॥

॥ विशेषतो वेंकट शैलनाथो बद्धाभिलाषोत्रहि विश्वमूर्तिः ।
अनन्य चेता वरदं तमेनं आराध्य नित्यं भज वांछितार्थं ॥

The inspiration on Tirupati Hill to Saluva Narasimha I, was therefore to worship Srinivasa daily, and thereby hold the Imperial dignity (चक्रवर्तित्वपदादिकं). According to the verse already quoted earlier, (निशम्य तस्येति वचोनुरूपं), it was in accordance with this inspiration that Saluva Narasimha I continued Chandragiri as his capital.

9. There is reason to believe that, before the entry of Sri Vyasaraya into Vijayanagar, the good Vishnu temple of Vittala had come into existence in Vijayanagar, though additions and embellishments were probably made later.

The present work at page 54 refers to both God Vittala and God Virupaksha when Sri Vyasaraya entered Vijayanagar.

वाराशेस्सुतयानिशं सुरभितं वक्षप्रदेशं वह
न्मंदीकुर्वदभंगुरांगमहसा वालाहिकीदुर्मदं ।
उद्दामां शुभसंपदं निजजुषामुल्लोलकल्लोलय
त्तेजो यत्रपरंपरं विजयते श्रीविट्ठलेशाभिदं ॥

चलत्तुंगावीची कलकलितसौभाग्यभरितं
विहायस्स्वं यस्यां विपुलमपि कैलाससदनं ।
सहेतोः कस्माद्वा सकलजगदीशोपि भगवान्
विरूपाक्षः साक्षाद्विशदयति साम्राज्यपदवीं ॥

Kumara Dhurjati in his Telugu *Krishnaraya Vijayamu,* though he does not refer to Sri Vyasaraya by name, admits that Vittala had become the tutelary deity of Vijayanagar, along with Virupaksha in the time of Narasa Nayaka.

శా॥ ఆక్షోణీరమణాగ్రగణ్యుఁడు విరూపాక్షేశ్వరస్వామికిన్
రక్షాశిక్షకుఁడైన విట్ఠలునకున్ రంజిల్లు నిత్యోత్సవం
బక్షయ్యంబుగ మించు నంచు నిజభృత్యశ్రేణిఁ దెల్పన్నితాం
తక్షేమంకరుఁడై పురీజనులు నానందంబునం జెందగన్ ॥

10. As already stated, Thammaraya came to the throne, between the months of September and December 1493 A.D.; and for a long time after his installation, Sri Vyasaraya continued at the old capital, *i.e.*, practically Tirupati. तांपुरीं चिरादलमकरोत् (p. 53 of the present work).

The request by Narasa's ministers to Sri Vyasaraya, to take up his abode in Vijayanagar (page 54 of this work), was probably in about 1498 A.D., allowing twelve years at Tirupati for Sri Vyasaraya, according to tradition, from 1486 A.D. The following hitherto unpublished verse from the *Varadambika Parinaya*, corroborates the importance which the present work attributes to Narasa's ministers, and shows how constitutional Narasa was :—

निष्कंटकी कृत्य नृपो धरित्रीं
अमात्यवर्गे ष्वधिरोप्य राज्यं ।
साहित्यसंगीत सुखैःप्रसंगैः
निनायकालं नियतप्रसन्नः ॥

11. In my first notice of the present work in the October number of the Mythic Society Journal in 1924, I was inclined to think that the acquisition of the green flag on a camel by Sri Vyasaraya Swami, was after the battle of Raichur in 1520 A.D. But the identification of the Narasimha of the work with Saluva Narasimha I, shows that the great position of Vyasaraya had been

attained much earlier, *i.e.*, even at the time of his entry into Vijayanagar. The traditional date, for this acquisition of the green flag on a camel, which is given by Sri Vidyaratnakara Swami, the late pontiff of Sri Vyasaraya Mutt, in the following slokas, is therefore probably correct:—

मूर्तीस्सप्तशतं प्लवंगमपते द्वौत्रिंशदप्यंजना ।
सूनो र्निर्मम ईशतोषणकृते रौद्र्याह्वयाब्दे शके ।
शालीवाहननाम्नि युग्मयुगलं चत्वारिचैकं लिखन् ।
यां संख्यां मनसा दधाति तदियं संख्या यतःपूर्यते ॥

अब्दे तादृशि यावनाधिपतितो लेभे महावैभवम् ।
भेर्युष्ट्राद्य मनन्यलभ्य मुरुणा तुष्टान्सहिम्नात्मनः ।
अब्दे विक्रमनामकेंतिमदिने माघस्य कृष्णाभिधम् ।
श्रीसंतं गजगह्वरावनिभृतं सोपात्कुहूत्थापदः ॥

तत्सिंहासनमारुहन् प्रचुरभूदानादि संसाधयं ।
स्तद्राज्यं पुनरार्पयत् क्षितिभृते कृष्णाभिधानाय सः ।
तत्संवत्सरगांत्यमासि धवले पक्षे हरेर्वासरे ।
ष्वंते व्याससमुद्रनामकमदा द्ग्रामं सचास्मै नृपः ॥

In these slokas, the 732 Hanuman idols installed and the acquisition of the green flag on the camel, are both referred to the year 1422 Saka, Raudri. This is 1500 A.D. It is likely that the installation, by Sri Vyasaraya, of these idols, which exist even to-day and are worshipped, was with the object of consolidating the Empire, of which King Narasa Nayaka was the head and himself the guardian saint. The Yantroddhara Hanuman at Hampi, a sketch of which is given in the annual report on Epigraphy of the Southern Circle for 1918-19, was

installed by Sri Vyasaraya, probably at this time and was probably the first of the idols so installed. The present work refers to the great position of Sri Vyasaraya at the time (pp. 57 and 58).

अस्मैहि जना मनसाप्यपचरंतो व्याधाइव स्वयमेव वयांसि नाशयंति ।
तत्रैनमालोकयतां जनानामुच्चावचं भाषितमेवमासीत् ॥
अनेन खलु भद्रमेकैकतया लक्ष्यमाणास्सुखेन विजयलक्ष्मी स्वयंवररमणा भवेयुः ॥

People believed implicitly in his power to bless and curse. King Narasa took the advice of Sri Vyasaraya every day in private.

एवमेव भक्त्या संभावयंतं रहस्येनं धर्मपरोपदेशेन प्रत्यहमनुगृह्णन्

(p. 59 of the present work).

With the great position of King Narasa and of his Guru Sri Vyasaraya in 1500 A.D., the probability is, that Sri Vyasaraya obtained at this period, the green flag on the camel, as an honour from Mohammedan sovereigns. Yusuf Adil Shah was then Sultan of Bijapur. Abdul is the name, according to tradition, of the Mussalman sovereign who gave the honour, and this name corresponds in sound to Adil Shah.

12. When Sri Vyasaraya entered Vijayanagar, he was met by King Narasa himself with all his nobles and many troops नृपनिकरै स्सेव्यमानः * * * अपरिमितै र्यौधैः परिवेष्ट्यमानः (p. 56 of the present work). After this royal reception, Sri Vyasaraya was housed in a spacious mansion and seated on a मुद्रासन— (p. 58 of the present work).

तदनु समठमागात् क्ष्माधिपेनप्रदिष्टं
स्फटिकमणिमयूख स्फारसोपानमार्गं ।
विपुलकनकवेदी विद्रुमस्तंभराजिं
मृगपतिरिवकुंजं मेदिनीभृद्वरस्य ॥

तत्र व्यराजत समस्ततमोनिहंता
मुद्रासने स निवस न्मुनिसार्वभौमः ।
मार्तांडबिंब इव मार्गवशेन मंदं
मंदाकिनी पुलिनमध्य मुवंप्रविष्टः ॥

अर्चयंत मिम मर्घ्यपूर्वया
भागधेय परिणाम मात्मनः ।
पार्थिव स्सपदि पर्यपूजयत्
पांडुसूनुरिव बादरायणम् ॥

Then Sri Vyasaraya, seated on the Mudrasana, was worshipped by King Narasa, as Badarayana was worshipped by Yudhishtira. Sri Vyasaraya then inspired King Narasa, with illustrations from the lives of the great kings of the past. निदर्शनीक्रियमाणानां प्राक्तन पार्थिवानां द्राघीयसीभिः * * * पावन कथा तरंगिणीभिः (p. 59 of the present work).

The scene recalls to mind the entry of Yudhishtira into Hastinavati with Sri Krishna leading him. Ananta Bhatta in his *Champu Bharata* says in the last Canto :—

शुभाभ्धिवीचीरिव तोरणावली
स्ततो वहंतीं ततवाद्यनिस्वनां ।
हरिं पुरोधाय समं सहोदरै
रविक्ष दात्मीय पुरीं युधिष्टिरः ॥

Vijayanagar had also the name Hastinavati.

There is reason to believe that Ananta Bhatta was

the maternal uncle of poet Somanatha and lived in this period. This will be discussed later when the poet Somanatha's life is considered.

13. Nuniz says :—

"And after some days and years had passed, Narasenaque, seeing the age of the king how young he was, determined to keep him in the City of Penagundy, with large guards to make safe his person, and to give him 20,000 cruzados of gold every year for his food and expenses, and himself to govern the Kingdom—for it had been entrusted to him by the king, his lord, so to do. After this had been done, he told the king that he desired to go to Bisnaga to do certain things that would tend to the benefit of the kingdom, and the king, pleased at that, told him that so it should be,—thinking that now he himself would be more his own master and not be so liable to be checked by him." It is evidently this partition between Narasa and Saluva Immadi Narasimha, that is referred to by the word "పంపు", in the inscription of Proddatur 386 of 1904, quoted by Dr. Krishnaswami Iyengar, in the appendix to his "A Little Known Chapter of Vijayanagar History". Dr. Krishnaswami Iyengar questions whether Pampu means partner or commissioner, but Pampu is the form derived from Panchu to divide, a Telugu verb corresponding to Hanchu with the same meaning, in Kannada, and the conditions of the partition given by Nuniz show that Pampu should be taken as partner rather than as commissioner. The date of this inscription is Saka 1420=1498 A.D.

Kalayukta. It is on the return of Narasa to Vijayanagar after this partition, that the entry of Sri Vyasaraya into Vijayanagar has to be placed. The year 1498 A.D. coincides with the date arrived at otherwise, by calculating twelve years at Tirupati from 1486 A.D. Also 1498 A.D. is near to the date 1500 A.D. given by tradition, for the installation of the Hanuman idols by Sri Vyasaraya. The statement by Nuniz that Narasa Naika took the consent of Thammaraya to go to Vijayanagar, "to do certain things that would tend to the benefit of the kingdom" refers, I feel sure, to the arrangement, by which Sri Vyasaraya was installed as the guardian saint of Vijayanagar, in the Mudrasana already referred to. Sri Vyasaraya was a friend of both Thammaraya and Narasa Naika, and he could take up the position given to him at Vijayanagar, only with the consent of both parties. And both the parties should have agreed the more readily, as revolt was brewing in the Empire. Nuniz continues as follows, after the arrangements were made in Vijayanagar :—

"And after this was done, Narasenaque began to make war on several places, taking them and demolishing them because they had revolted." This must have been in the years Siddharthi and Raudri 1499 and 1500 A.D., and was probably simultaneous with the campaign of installing Hanuman idols undertaken by Sri Vyasaraya. History repeated itself curiously, in different circumstances and on a different scale, three centuries later, when, after the cycle of years had revolved five times full circle,

in another Siddharthi year, His Highness Sri Krishnaraja Wodeyar was installed on the throne of Mysore, and Dewan Purnaiya made the famous Siddharthi settlement. And evidently from the day of installation of Sri Vyasaraya Swami as guardian saint of Vijayanagar, in about 1498 A.D., if not from an earlier date at Chandragiri, began the holding of the Royal Court in the Mutt of Sri Vyasaraya Swami in the evenings, when the Swami is hailed as the Lord seated on the Karnataka throne कर्णाटक सिंहासनगतप्रभो.

14. The supreme position thus attained by Sri Vyasaraya Swami in Narasa's time, was not confirmed without a challenge. Learned men from all parts of India came and disputed the position. King Narasa, though he knew Sri Vyasaraya's greatness, looked afraid for a moment :—

वैदेशिकानां सुधियां क्षितींद्रः
तादृग्विधा मारभटीं समीक्ष्य ।
तं व्यासयोगीशितु रानुभावं
जानन्नपि त्रस्त इवावतस्थे ॥

(p. 60 of the present work). Sri Vyasaraya easily vanquished his opponents, and the magnificent march of his eloquence was a treat to hear :—

किंवा भूमीधरालीपतनपरवशः प्रौढदंभोलिघोषः
कल्पांतोज्जृंभिझंझाक्षुभितजलनिधेः सारकोलाहलः किं ।
किंवा दंभोलिधारा पतनपरिलुठ त्र्मूमिभृन्नीमघोषः
किं घोणीशान घोणाहतबलि सदनप्रोत्कटध्वानलक्ष्मीः ॥

(p. 61 of the present work).

The close co-operation between King Narasa and Sri Vyasaraya was such that they might well have exchanged places :—

प्रावादुकस्य परिपंथि जनस्य जेता
योगीश्वरो नरपतिश्च तथावदान्यः ।
अन्योन्य मुच्छ्रित कृपारसभक्तिभाजौ
व्यत्यस्त वास भवनाविव तावभूतां ॥

(p. 62 of the present work).

When Sri Vyasaraya made all learned men rich like Kubera by his profuse gifts and grants of villages, Iswara, though omniscient, could not distinguish his friend, the original Kubera, from the newly made Kuberas (p. 63 of the present work).

क्षोणीवल्लकितल्लजे जितमहामेरूदयास्ताचल
स्थूलालाबुफले विशालतटिनी तंत्री समावेल्लिते ।
तन्वानो महतो गुणे कतिपयग्रामान् हसन्नादरं
व्यासो ब्रह्मसभामुदे यतिपति र्ग्रामान्बहून्व्यातनोत् ॥
तस्मिन्यतौ वितरणेन धनाधिनाथां
स्तन्वत्यधिक्षितितलं सकलान्बुधेंद्रान् ।
सर्वज्ञतामपि वहन्नविवेद देवः
कोवा सखेति कुलशैल सुतासहायः ॥

Sri Vyasaraya lived in the Capital of King Narasa at Vijayanagar for many years.

हरिभक्तिमुद्दामयन् चूडामणिमिव कोटीरेा भूपति सभां भूषयन् भूयसी स्समा स्सुखमतिष्ठत् ॥ (page 63 of the present work).

II

15. At this point, it may not be out of place to give briefly the early history of the School of thought

which Sri Vyasaraya strengthened and adorned, and brought to the highest pinnacle of temporal recognition and influence.

16. Vaishnavism is an old faith. Sri Madhvacharya presented it in a new light, suited to the conditions of his day, and he brought to bear on his philosophical system, all the learning of his time. He believed in progress, and in the reality of God as the Visvarupa of the Gita and the Purushasukta. His views on different orders and degrees of existence and knowledge, are not very different from those of Lord Haldane. His conception of God as being all good and free from evil, is not far different from that of the Earl of Balfour who thinks that the conception of God should satisfy both metaphysics and religion. The life and teachings of Sri Madhvacharya have been described by a loving hand in Mr. C. M. Padmanabhacharya's book. Sri Madhvacharya (1238—1317 A. D.) went to Badari twice in his earthly career, and the singleness of purpose with which he did his travels and wrote his works, and his unique scholarship and faith, extorted the admiration of his own generation, and the time has not arrived, and let us hope, will never arrive, when, as he thought, his works would have been lost, and would have to be rescued from the safe bosom of the earth, at Kadathala on the West Coast, where, as a precaution, he buried a copy of all his works, and installed an idol of Krishna on the surface for protection.

17. I accept the period fixed by Mr. Padmanabha-

charya, *i.e.* 1238—1317 A.D. for Sri Madhvacharya, for some additional reasons which others have not given before. The honest teacher Sri Madhvacharya has said, that when gods incarnate themselves on earth, they appear and act like human beings. In explaining the text मानुषंच स्वाध्यायप्रवचनेच of the Taittiriya Upanishad, he says.—

मानुषं मानुषो धर्मो । देवा अपिहि मानुषे । मनुष्यवत्प्रवर्तन्ते । नैवैश्वर्यंप्रकाशिन इति च ॥

He has also said elsewhere :—

प्रजायतेहि यत्कुलेयथायुगं यथावयः । तथा प्रवर्तनं भवेद्दिवौकसां समुद्भवे ॥

धर्मोहि सर्वं विदुषामपि देवतानां
प्राप्ते नरेषु जनने नरवत्प्रवृत्तिः

Sri Madhvacharya kept the ideal of Vayu, and his manifestations Hanuman and Bhima before men's eyes, and though he claimed to be an incarnation of Vayu, he acted only like a human being on earth, and said that that was the rule of conduct of the Devas while on earth. The life of Madhvacharya has therefore to be judged, even according to orthodox tradition, by human standards, high standards though they may be, among human standards.

Now Mr. G. Venkoba Rao in the *Indian Antiquary*, Vol. XLIII (1914) at page 264, says that the regency of Narahari Thirtha in Kalinga began in Saka 1185=1263 A.D., and places the birth of Sri Madhvacharya in about 1198 A.D. It is difficult to believe that Sri Madhvacharya was 65 years old, when he returned from his first

Badari tour, and gave Samisastri Sanyasa under the name of Narahari Thirtha—after which, the latter became Regent in 1263 A.D. It is far more likely that Sri Madhvacharya, being born in 1238 A.D., was about twenty-four years old, when he returned from Badari in about 1262 A.D., after his first visit to that place. Narahari Thirtha was probably only about twenty years old at the time, and there is nothing impossible in his having lived up to the age of about ninety and died in 1333 A.D.

18. The second tour must have been begun, in any case, before 1271 A.D., because that was the last year of the reign of Mahadeva at Devagiri (1262-1271 A.D.). There is reason to believe, however, that the second tour to Badari really began before 1266 A.D., for, in that year there was warfare near the Ganges as stated in the *Madhva Vijaya*. Alexander Dow in Vol. I of his *History of Hindustan* translated from the Persian, says that, in 1266 A.D., the Emperor Ghiyasuddin Balban sent an army down between the Ganges and the Jumna, to suppress some insurrections in those parts. Mr. C.M. Padmanabhacharya considers that it was Sultan Jalaluddin, that Sri Madhvacharya met after leaving the territory of Isvaradeva. But King Mahadeva died in 1271 A.D., and Sultan Jalaluddin came to the throne of Delhi in 1288 A.D; and Sri Madhvacharya is not likely to have spent 17 years in going to the Ganges from Maharashtra. It is far more likely that it was Balban whom Sri Madhvacharya met and who treated the Acharya very well. The year, then, of the crossing of the Ganges, must be 1266 A.D. which

would reconcile all the references in the *Madhva Vijaya* to Isvaradeva, the Delhi Emperor and the warfare near the Ganges. The recrossing of the Ganges by Sri Madhvacharya was probably in 1279 A.D. In that year, Balban proceeded against Tughril, Governor of Bengal, who declared himself independent of Delhi and assumed royal insignia. Dr. Radhakumud Mukherji, in his *History of Indian Shipping*, says that Dhanuj Rai was the Indian prince who made an agreement with Balban to guard against the escape of Tughril by water. There is reason to believe that it is this Dhanuj Rai that received Sri Madhvacharya, and sent boats for his party to cross the Ganges. The following sloka in the tenth Sarga of *Madhva Vijaya* clearly applies to an Indian prince, and not a Mussalman sovereign :—

पदं पशोर्वा विनतातनूज
स्तीर्त्वा नदीं तावददीनसत्त्वः ।
अनार्द्रवासा स्सकुतूहलार्द्रै
र्नृदेव भूदेव मुखै र्ववंदे ॥

If it was Dhanuj Rai that met Sri Madhvacharya, it shows that the latter was then touring in Bengal.

19. The interval of thirteen years between the two crossings of the Ganges in 1266 A.D. and 1279 A.D. is not improbable, as the *Madhva Vijaya* tells us that Sri Madhvacharya visited at leisure the holy places in the north in the period :—

10th Sarga.

॥ तीर्थेषु तीर्थेषुच सौख्यतीर्थः
क्षेत्रेषुच क्षेत्राविदां वरिष्ठः ।

गोविंदमानस्य सहानुगोगा
द्गंगां पुनस्तुंग तरंगमालां ॥

It was after the second crossing of the Ganges, that Sri Madhvacharya wrestled in a friendly contest with the young men who accompanied him, and showed them his superiority :—

॥ इतीरयन् पंचदशैषयूनः
प्राज्ञान् प्रयुद्धान्युगपन्निपात्य ।
उत्थीयतां यस्य समर्थतास्या
दितिब्रुवाण श्शनकैर्जहास ॥

If this was in about 1279 A.D., Sri Madhvacharya was forty-one years old, taking his birth to be in 1238 A.D. The age thus deduced is in accordance with high human standards.

20. It was after Sri Madhvacharya's return to Udipi, that the library of Sri Madhvacharya was stolen. Sri Madhvacharya toured in the north of India, in the century which followed the Muslim Invasions, during which many Hindu Universities were destroyed. In the second chapter of the *Mahabharata Tatparya Nirnaya,* Sri Madhvacharya says that most books had disappeared.

उत्सन्नाः प्रायशस्सर्वे
कोट्यंशोपि नवर्तते ॥

Still, there must have been men who had inherited the culture of the Universities that were destroyed, and they must have preserved some at least, of the books that were being studied. Sri Madhvacharya says further in his work now quoted, that he knew other sciences and

had seen many books in many lands, before he began to write his synopsis of Puranic history :—

कलावेवं व्याकुलिते निर्णयायप्रचोदितः
हरिणा निर्णयान्वच्मि विजानंस्तत्प्रसादतः ।
शास्त्रान्तराणि संजानन् वेदांश्चास्य प्रसादतः
देशे देशे तथा ग्रंथान् दृष्ट्वा चैव पृथग्विधान् ॥

The library that Sri Madhvacharya had collected must therefore have been very valuable.

21. King Jayasimha re-obtained the library for Sri Madhvacharya. Jayasimha was, according to the *Travancore Manual* of Mr. V. Nagam Aiya, (Vol. I, Chapter VI, page 258), a good warrior who brought the whole of Kerala under his sway. He ruled over Kerala with his wife Uma Devi who brought forth a son Ravi Varma Kulasekhara Perumal, in the Saka year 1188 (1266-67 A.D.), Jayasimha probably lived to the last years of the thirteenth century. Quilon was his capital, and the country round about was till recently called Jayasimha Nad after his name. Ravi Varma Kulasekhara Perumal was famed as a great warrior at the time of the invasion of South India by Malık Kafur. He conquered the Cholas and the Pandyas, and at the age of forty-six *i.e.*, in 1313 A.D., he was crowned on the banks of the Vegavati at Conjeevaram.

22. The slokas in *Madhva Vijaya* in the 13th Sarga which describe the meeting of Jayasimha and Madhvacharya, deserve quotation :—

मदनेश्वर वल्लभप्रदेशे
प्रभुमायांत मथाभ्यपद्यत द्राक् ।

जयसिंह इमं नृसिंहवर्यः
शुभधी स्स्तंभविशिष्ट सिंहनामा ॥

अवतीर्य पुरैव वाहनात्स्वादपि
मार्गा दपसार्य सैनिकान् सः ।
सह कैश्चन भूसुरै रयाप्त
स्त्रिजगत्पूज्यपदांतिके ननाम ॥

Jayasimha dismounted, sent away his soldiers and with a few Brahmans, went and prostrated himself before the Acharya.

King Jayasimha was blessed :—

उपचरति नितांतं हंत पौरंदरीधू
र्द्युसदसि भजतोयं दुर्लभा दभ्रभाग्यैः ।
दिशतु सपरमानंदांघ्रिरेणु
र्धरणिधर सुखंते संततं स्वांतरेति ॥ *14th Sarga.*

23. It must have given satisfaction to Sri Madhvacharya to know that Jayasimha's son Ravi Varma was crowned at Kanchi. The *Pradyumnabhyudaya* of Ravi Varma, Trivandrum Sanskrit Series No. VIII, published in 1910, was written evidently after the coronation in 1313 A.D. The first stanza of the drama is :—

श्रियमुदवहज्जातां संक्षोभितात्कलशांबुधेः
समधिकगुण स्साक्षात् सौभाग्यसिद्धि मिवाद्भुतां ।
निरवधिबले ष्वाराद्देवासुरेषु मिषत्सुयः
सखलु भगवान् भद्रं पुष्णातु वः पुरुषोत्तमः ॥

It is usual to indicate the subject of the drama by the first stanza. In the light of all the circumstances, it is apparent that the incursion of the Mohammedans

under Malik Kafur and the consequent agitation in the country that led to Ravi Varma's Coronation, is compared to the agitation in the Ocean caused by the Devas and Asuras that brought forth the Goddess of Prosperity whom Vishnu took as consort. That the Mohammedans are referred to, is also clear from the benediction at the end of the drama, where the disappearance of the foreign incursion is prayed for—

क्षीयंतां कलिविभ्रमा इव जगत्क्लेशावतीर्णाः खलाः ।

Mr. T. Ganapathi Sastri, the Editor of the *Pradyumnabhyudaya*, thinks that King Ravi Varma might, in all probability, have been an ancestor of the Maharaja of Travancore of the present time.

24. Sri Madhvacharya disappeared from view on माघ शुद्ध नवमि of Pingala. From the tables of Mr. Swamikannu Pillay, there was navami on the night of Wednesday, the 11th January 1318 A.D. It is evidently on the evening of this day, that Sri Madhvacharya commented for the last time on the Aitareya Upanishad, in what is called the throne room in the Udipi temple, and then retired into the adjoining chamber where Sri Vedavyasa is worshipped to this day. According to the following stanza in the Narahari Stotra published in the *Stotra Mahodadhi*, Narahari Thirtha came to Sri Madhvacharya with the idols of Sri Rama and Sita, eighty days before the departure of Sri Madhvacharya, *i.e.*, about the 23rd October 1317 A.D.

आनीतं नरहरि भिक्षुणा ससीतं
श्रीरामं खगजदिनानि पूजयित्वा ।

हृष्टस्सन् विपुल हृदब्जनाभतीर्थं
त्वं पूजां कुरु महती मितिह्यवादीत् ॥

It is assumed by all writers on the subject, that the visit of Narahari Thirtha to Udipi was consequent on a political event. It has been taken till now, that the political event in question was the coming of age of the Sovereign of Kalinga. But the epigraphical evidence does not show that any such event occurred in 1317 A.D. It appears, however, when the political skies of that day are scanned, that the great event of 1317 A.D. was the threatened invasion of the South by Kutbuddin Mubarak-shah, Emperor of Delhi. According to Amir Khusru (Elliot's *History of India*, Vol. III, page 558), Mubarak ascended the throne of Delhi on Sunday, 18th April 1316. He started against the Deccan a year later, *i.e.*, in April 1317 A.D., and appeared before Devagiri in two months, *i.e.*, in about June 1317 A.D. Devagiri became a province of the Muhammadan Empire and King Harapal was flayed alive. It was in this period that Warangal was besieged by Khusru Khan, General of Mubarak, and Pratapa Rudra surrendered most of his wealth. The character of Malik Kafur's invasion had already struck terror into the South, and there is reason to believe that it was the invasion from Delhi, that really forced Narahari Thirtha to go to Udipi which was then a safe corner of India; and when he went, he took the idols of Sri Rama and Sita with him. It is said that, as soon as Narahari Thirtha left the Kalinga country with the idols, the royal treasury of that country had a conflagra-

tion, and that Narahari Thirtha himself left the country of Kalinga on fleet horses by arranging relays. The *Jayathirtha Vijaya* of Vyasa Thirtha says:—

चकार यत्नं सयतिस्तदह्ना तद्राष्ट्रसीमामतिलंघ्य गंतुं ॥
व्यधत्त मार्गे सतदैक मश्वं गव्यूतिमेकामवधिं विधाय
एवं महाश्वानुपकल्पययाव द्गव्यूति शिष्यानखिलां स्ततोग्रे ॥
प्रस्थाप्य तस्माद्वरपेटिकां तां प्रगृह्य भास्वत्तुरगाधिरूढः
दिनेन चैकेन बहुत्वरावान् तद्राष्ट्रसीमामतिलंघ्य यातः॥
वह्नि स्तदाकोशगृहं ददाह हाहेति वादस्सुमहानथासीत् ॥

25. The casual references to Narahari Thirtha in the *Jayathirtha Vijaya* of Vyasa Thirtha, appear to be more valuable from the historical point of view, than the direct eulogy of the Narahari Stotra which appears to be not free from poetic embellishment. The *Jayathirtha Vijaya* of Vyasa Thirtha published in the Jayalaya Press at Mysore, has the following verse in it:—

पुरा बदर्याश्रम यानतः प्रागानंद तीर्थे रजतासनस्थे ।
तस्मादनुज्ञां नृहरींद्रतीर्थः प्राप्यान्वगाद्दिग्विजये सशिष्यः ॥

This verse appears to mean that Narahari Thirtha went to Udipi with Sri Madhvacharya at the end of the first trip to Badari, and then, when Sri Madhvacharya was at Udipi and before he started again for Badari on his second tour, Narahari Thirtha took permission of Sri Madhvacharya and went on a tour of his own with his own disciples. It was in this separate tour of Narahari Thirtha that he went to Kalinga and became Regent. It appears to follow from this verse of the *Jayathirtha Vijaya*, that Sri Madhvacharya's first trip to

Badari had ended before the Regency in Kalinga began *i.e.*, before 1263 A.D. This is in agreement with the conclusion already expressed in this introduction. It is noticeable that, according to the *Jayathirtha Vijaya*, Sri Madhvacharya did not request Narahari Thirtha to bring idols or anything else. No doubt Narahari Thirtha brought and gave idols of Sri Rama and Sita to Sri Madhvacharya, but they appear to have been given, merely as a present, and not as the discharge of a long-standing promise. The *Jayathirtha Vijaya* says :—

आनंदतीर्थस्य गुरोस्समीप मानंदतः प्राप्य तदायतींद्रः ।
उपायनं तत्पुरतस्सपेटिका मापादयन् भक्तियुतो ननाम ॥

श्रुत्वासवृत्तं सकलं च तन्मुखा द्दृष्टाच रामप्रतिमां ससीतां ।
संप्राप्य मोदं यतियूथनाथः चकारपूजां सतयोरतीव ॥

तद्धस्तसंस्पर्शनपूजनाभ्यां पूर्णस्तयोस्सन्निधिरासतत्र ।
रामाकृतिं तां सतुपद्मनाभ तीर्थेच दत्वा बदरीमवाप ॥

If there was no previous request and promise to bring the idols of Rama and Sita to Sri Madhvacharya, the paradox brought out by the epigraphical evidence is explained, *viz.*, that, after the Regency was over, Narahari Thirtha did not at once go back to Udipi with the idols. The following passage of the Narahari Stotra describing a request by Sri Madhvacharya to Narahari Thirtha to bring the idols of Sri Rama and Sita, is, therefore, probably a poetic embellishment :—

तत्रास्ते रामदेवः
सकलसुरपति ब्रह्मपूज्यांघ्रिकंजः ।
सीतायुक्तस्तमेनं चतुरतरधियेहानयेत्युक्त आसीत् ।

26. There is reason to believe that the City on the Godaveri, where Sri Madhvacharya first obtained great recognition among Pandits on his first return from Badari, was Rajahmundry. Two inscriptions (Nos. 72 and 84 A in the compound of the residence of the District and Sessions Judge at Rajahmundry in Mr. V. Rangacharya's *List of Inscriptions of the Madras Presidency*, Vol. II) show that Rajahmundry was in the possession of Ganapati Deva of Warangal in 1248 A.D. The inscription of Ganapati Deva of 1250 A.D. published in the *Indian Antiquary*, Vol. XXI, page 197, has the statement :—

यच्चटुल सुभट धाटी दत्तभंगः कलिंगः

This probably means that Kalinga had accepted the suzerainty of the Kakatiyas of Warangal at the time. The following verse of the *Madhva Vijaya* shows that examinations were proceeding in eighteen branches of Vedic learning at the time, in the City on the Godaveri, and that Pandits had come, from all parts to obtain the honoraria that were attainable.

प्राज्ञवित्तमय माप्तु मागतैः
पंडितैर्द्विनवशाखिभिः श्रुतीः।
प्रस्तुता अभिदधौ परीक्षकैः
षट्ज तत्र समयानखंडयत् ॥

The description shows that it was probably a gathering of Pandits under Royal auspices, and the fact that Sri Madhvacharya is not described as having met any Royal personage in the City, probably indicates that it was a woman, Rudramba, the daughter of Ganapati Deva, that

was then on the throne. If Sri Madhvacharya returned from Badari in about 1262 A.D., Rudramba would just then have come to the throne, for, she began to reign from 1261 A.D.

27. It will now be seen how dark was the outlook for Hindu India in October 1317 A.D., when Narahari Thirtha reached Udipi. The kingdom of Warangal, dear to us as the home of Vidyanatha, which had received Sri Madhvacharya with open arms, when he first returned from Badari with his message, was threatened with extinction by Muhammadan invasion, and Kalinga, a smaller and probably tributary kingdom, must have been in equal danger. There was no knowing, in 1317 A.D., whether the whole of Southern India would not be engulfed in the Mussalman Invasion. How the Hindu Universities of Northern India had been destroyed during the Muslim Invasions of the 12th Century A.D., Sri Madhvacharya only knew too well in his tours, as has already been explained. Balban had gone and Akbar had not come. It must have been in these dark days, that Sri Madhvacharya entrusted to the bosom of the earth at Kadathala, a complete copy of all his thirty-seven works which he must have finished by that time, and installed the god Krishna on the surface, for protection, as already stated.

28. Sri Madhvacharya and his disciples decided in these dark days, to concentrate their attention on the silver lining in the cloud. The idols of Sri Rama and Sita had come to them from the Capital of Kalinga.

This was an auspicious event. As already stated, Sri Madhvacharya did puja of these idols for eighty days and gave them to Padmanabha Thirtha before he disappeared.

29. It is impossible not to pause and meditate on the close of a great career. The life of Sri Madhvacharya was great in every sense of the word,—great in ideal and great in achievement. Hindu India appeared to be crumbling down, but he had fought the theory of illusion, raised the value of the individual, given the motive force of the ideals of faith and hope and progress, written immortal works, and gathered round himself disciples, proved and true as steel, whose admiration and loyalty had been won by his greatness and love. These disciples he charged with his last message, in the closing words of his favourite Upanishad, the Aitareya:—

नाप्रवक्त इत्याचार्या आचर्याः

It was not sufficient to understand him and sit still. It was necessary to advance, to go forth, to preach. His own message had been delivered and he was going. He let his mantle fall on the most worthy of his disciples and disappeared.

30. There is sadness in parting like this, but there is a simple grandeur and solemnity and inspiration in the scene that overpowers all minor emotions. The words of farewell with which the *Madhva Vijaya* ends, sound the true note, where the sense of sadness is lost in the sense of an inspiration abiding for all time.

नमस्ते प्राणेश प्रणतविभवा यावनिमगाः
नमस्स्वामिन् रामप्रियतम हनूमन् गुरुगुण ।

नमस्तुभ्यं भीम प्रबलतम कृष्णेष्ट भगवन्
नमश्श्रीमन्मध्व प्रदिश सुदृशं नो जय जय ॥

III.

31. Sri Madhvacharya had chosen Padmanabha Thirtha as his successor. Padmanabha Thirtha was the famous scholar Sobhana Bhatta of the Godavari Delta who had remained throughout with Sri Madhvacharya after he received Sanyasa. Warangal saved itself by surrender in 1318 A.D. but it fell in 1322 A.D., and Pratapa Rudra died at Mantrakuta on the Godavari while being taken as a prisoner to Dehli. Harihara and Bukka, the Treasurer and Secretary of Pratapa Rudra, escaped and fled to Raja Ramanatha of Kampili near Anegondi. Padmanabha Thirtha in his previous Ashrama had been a Pandit of the Warangal Court, for, referring to Sobhaṇa Bhatta while at Rajahmundry, the *Madhva Vijaya* says :—

॥ यस्त्वयी सकल पक्षशिक्षक स्तत्र संसदिवरिष्ठसम्मतः
शोभनोपपद भट्टनामकः पूर्णसंख्यमनमन्मुहुर्मुदा ॥

Padmanabha Thirtha must therefore have known Harihara and Bukka. The existence of the Brindavana of Padmanabha Thirtha at Anegondi appears to show that Padmanabha Thirtha went to Harihara and Bukka at Kampili. Padmanabha Thirtha died on the 14th day of the dark half of Kartika in the year Raktakshi. This corresponds to Friday, 16th November 1324 A.D. Narahari Thirtha's Brindavana also is near Anegondi. He died on the 7th day of the dark half of Pushya in the

year Srimukha which corresponds to Wednesday, 29th December 1333 A.D. It was evidently after this that the Raja of Kampili fell. Professor Venkatesvara Ayyar discusses the date of the fall of Kampili in the Mysore University Magazine of September 1923 and places the event in 1333 A.D.; but the fact that Narahari Thirtha peacefully died in December 1333 A.D., at Chakrathirtha near Anegondi, appears to show that Mr. Sewell is right in his *Forgotten Empire*, in placing the fall of Kampili in 1334 A.D. (page 16 of the *Forgotten Empire*). Mr. Sewell has seen also the French translation of Ibn Batuta's Travels.

32. Vijayanagar was built in about 1336 A.D. Harihara I reigned first and after him Bukka I. Professor Venkatesvara Ayyar in the article mentioned above gives 1345 A.D. as the date of accession of Bukka. It was under the instructions of Bukka I that Madhavacharya known later as Vidyaranya, undertook the publication of the Veda Bhashya.

It is evidently this great undertaking of the Advaita School and the atmosphere engendered by it, that made both Akshobhya Thirtha and Vedanta Desika leave the neighbourhood of Vijayanagar, and seek more congenial surroundings where their individuality and convictions would not be stifled. Vedanta Desika expressed this feeling, when, in replying to an invitation from his old friend Vidyaranya who asked him to come and stay at Vijayanagar, he wrote :—

क्षोणीकोणशतांश पालनकला दुर्वारगर्वानल

क्षुभ्यत्क्षुद्र नरेंद्र चाटुरचना धन्या न्नमन्यामहे ।

देवं सेवितुमेव निश्चिनुमहे योसौ दयालुःपुरा
धाना मुष्टिमुचे कुचेलमुनये दत्तेस्म वित्तेशतां ॥

Akshobhya Thirtha came to the Pita in 1350 A.D., and by this time, Bukka I had apparently come to the throne and the preparation of the Veda Bhashya had evidently begun. Akshobhya Thirtha evidently wanted recognition and patronage for his Madhva School of philosophy but could not get it. The well-known disputation between Akshobhya Thirtha and Vidyaranya must have taken place, after 1350 A.D. when Akshobhya Thirtha came to the Pîta, and before 1356 A.D. when, as will be shown later, Vidyaranya met Jayathirtha, on the former's return from Benares. Vedanta Desika was then alive and for many years later. The disputation evidently took place in Mulbagal, where an inscription on rock recording the event was found according to the Mysore Archæological Report for the year ending with 30th June 1896. From the time and place of the disputation thus deduced, it may be inferred that the prince whom Akshobhya Thirtha blessed with progeny, according to the *Jayathirtha Vijaya* of Vyasa Thirtha, was probably Kumara Kampana, the son of Harihara I who was the Viceroy at Mulbagal from 1351 A.D. to 1356 A.D. (Kolar Vol. *Epigraphia Carnatica* p. xxxiv of the Introduction).

33. Though Akshobhya Thirtha won a victory in the disputation with Vidyāranya by the verdict of the Umpire, Vedanta Desika, the political atmosphere must have been uncongenial, as Akshobhya Thirtha soon left for the banks of the Bhimarathi River, where, in the

neighbourhood of the Vaishnava centre of Pandharpur, and in the Bahmani Kingdom which was newly founded in 1347 A.D. with the support of the Maharashtra Chieftains, he must have found freedom to develop the philosophy of his school, without being overshadowed by the State patronage of a rival school of thought, as in the Vijayanagar of his days. The *Jayathirtha Vijaya* by Vyasa Thirtha briefly indicates the whole position in this verse :—

अक्षोभ्यतीर्थोऽपि विजित्य वादिनं
कीर्तिहरेः सुप्रततां विधाय ।
स्तंभं प्रतिष्ठाप्य जयांकमश्मनः
ततो ययौ भीमरथी तटं सः ॥

34. The commentaries of Sri Jayathirtha were evidently the counteraction on the Vaishnava side, corresponding to the great revival of the Advaitic school of thought represented by the preparation of the Veda Bhashya. This feeling of emulation is brought out by the conversation, when Vidyaranya called on Jayathirtha at the place of the latter. Jayathirtha then says to Vidyaranya "You are reputed to be a commentator of the Vedas. Please comment on this" and gives him a copy of the Pramāna Lakshana, one of the works of Sri Madhvacharya, to Vidyaranya. The *Jayathirtha Vijaya* of Sankarshanacharya says in the fifth Sarga :—

ततस्सभाजनीयं तं संभाव्य जयतीर्थराट् ।
प्रोवाच वेद्भाष्यदि कर्तेतिश्रूयते भवान् ॥
प्रमाणलक्षणव्याख्यां विद्धातु भवानलं ।
एवं चेन्नोमहां स्तोषः विद्यारण्यभवेदिति ॥

When Vidyaranya is not able to make out the meaning, Jayathirtha says to Vidyaranya : "Here is my commentary. Please see it." Vidyaranya, it is said, admired the commentary of Jayathirtha, and gave him in token of his pleasure, a ride on the elephant, which had taken him on a tour in the world. The *Jayathirtha Vijaya* of Sankarshanacharya says :—

वारणेंद्रं यमारुह्य गतवान् सर्वदिग्जयी
सवादित्रादिसंपत्या सत्राभूमंडले चरन् ।
तं समारोह्य नागेंद्रं जयतीर्थं जयास्पदं
चारयामास तत्रासौ सवादित्रमहंकिल ॥

The facts that Jayathirtha was in the limits of the Bahmini Kingdom and that the elephant on which Jayathirtha was given a ride had taken Vidyaranya on a world tour, show that the event has to be placed soon after 1356 A.D., after which date Vidyaranya returned from Benares, according to epigraphic evidence (*Vide* Prof. Venkatesvara Iyer's article in the Mysore University Magazine of September 1923). The *Jayathirtha Vijaya* of Sankarshanacharya, places the event after Akshobhya Thirtha's death, when Jayathirtha was himself pontiff, but Akshobhya Thirtha died on the fifth day of the dark half of Margasirsha in the year Visvavasu corresponding to Thursday, the 4th December 1365 A.D., or if the year was Plava on Wednesday, the 17th November 1361. It appears, therefore, that the *Jayathirtha Vijaya* of Sankarshanacharya which is not a contemporary work, is mistaken, and has placed the event in the Pitadhi-

pathya of Jayathirtha himself, whereas it took place when Jayathirtha was still the disciple of Akshobhya Thirtha but touring independently by himself. The *Jayindrodaya* by Karkehalli Srinivasacharya, of which there is a copy in the Oriental Library at Mysore, appears to say that Akshobhya Thirtha was alive at the time of this event. This work refers to Vidyaranya's visit and then says that Jayathirtha worshipped his own Guru afterwards.

अक्षोभ्यतीर्थोपरि पूर्वजात वैरिप्रतीकार मसौविधातुं ।
अवाप विद्याविपिनः कृतींद्रं पाठं वदंतं जयिनं गृहायां ॥

*　　　*　　　*　　　*

॥ एवं समस्तान् समयान्निरस्य संपूर्णधीहृद्यपथाजयींद्रः ।
विष्णोः परत्वं प्रतिपाद्य भूमावसौ चकार स्वगुरो स्सपर्याः ॥

The *Jayathirtha Vijaya* of Sankarshanacharya says in the following verse of the 4th Sarga, that Jayathirtha was also touring independently by himself, and engaging in discussions during the lifetime of Akshobhya Thirtha.

स्वगुरुदत्तसुरप्रतिमादिका नुपमसंपादितो जयतीर्थराट् ।
भुवि सदिग्विजयाय तदातदा किल चचार तदीयवराज्ञया ॥

35. The *Jayindrodaya* describes how Jayathirtha, before he took Sanyasa, led a warlike expedition. This is probably the expedition that Mr. Sewell refers to, in the following words referring to the first Bahmani Sultan Alauddin (p. 30 of the *Forgotten Empire*).

"A few years after this (1347 A.D.) there was a successful invasion of the Carnatic country by Ala-ud-din; but though the Army returned with some booty, Ferishta

does not claim for him a decisive victory. He does however, claim that the new Sultan extended his territory as far south as the river Tungabhadra ' the vicinity of the fortress of Adoni'."

It is evidently to this invasion, that Dr. Krishnaswami Iyengar refers at p. 181 of his 'South India and her Muhammadan Invaders,' and assigns the date 1352 A.D. Jayathirtha's ordination as Sanyasi should, therefore, have been soon after 1352 A.D. This reduces the limits for the disputation of Akshobhya Thirtha and Vidyaranya, to 1350 A.D. the date of ordination of Akshobhya Thirtha, and about 1353 A. D., the date of ordination of Jayathirtha.

36. Vidyaranya was able to know in his lifetime that the temple of Srirangam which had suffered from the vicissitudes of fortune was at last safe under Hindu Rule. This was in 1370-71 A.D. The restoration of Srirangam to its ancient glory and greatness gave genuine pleasure to all Hindus. Jayathirtha paid a visit to Srirangam evidently after 1370-71 A.D. The *Jayindrodaya* describes the visit of Jayathirtha to God Ranganatha in this verse :—

जलदोरु भाग्य मरविंददृशं कमलाकरार्चित पदांबुजनिं ।
आधिजानुसक्तपृथुदीर्घभुजं सनिरीक्ष्य शर्म भृशमाप मुनिः ॥

There is reason to believe that Jayathirtha visited Udipi, as described in the *Jayindrodaya,* when war broke out between Gulbarga and Vijayanagar in 1366 A.D., and a tour to the South became advisable. Jayathirtha probably returned to the north after war ceased in about 1378 A.D. between Gulbarga and Vijayanagar.

37. Jayathirtha died in 1388 A.D. at Malkhed not long after Vidyaranya. No supernatural reasons need be sought, as to why Prince Narasimha as he was, renounced the world and became the monk Jayathirtha. Prince Siddartha could not bear the sight of misery and became the Buddha. The Emperor Asoka could not bear to see the cruelties of the warfare in Kalinga and became a follower of the Buddha. Probably the war in which Prince Narasimha had taken part turned his mind towards renunciation. But whatever be the immediate cause of the renunciation, the renunciation was a great sacrifice for the cause of Vaishnavism; and when a cause can evoke such a sacrifice, the success of the cause is assured.

38. Chronologically after Jayathirtha, the great outstanding personality among Vaishnava pontiffs is Sri Vyasaraya, whose biography is the present work of Somanatha whom we will consider in the next section. Vaishnavas of the Madhva school had strong patronage in the Courts of Kalinga, Kerala and the Anegondi of pre-Vidyaranya days, but the influence at the Court of Vijayanagar in Sri Vyasaraya's time eclipsed all the former records and stands by itself unique in history. The Dvaita system of philosophy stands on the foundation of the immortal works of Sri Madhvacharya, Jayathirtha and Vyasaraya; and in recognition of this fact, these three ascetics have been called the three thinkers.

Sri Mushna Mahatmya says:— (*Vide* Descriptive catalogue of 1911 published by the Madras Government, page 4212.)

श्रीमध्वःकल्पवृक्षश्च जयाचार्यस्तु धेनवः ।
चिंतामणिस्तु व्यासार्यः मुनित्रयमुदाहृतम् ॥

IV.

39. Somanatha says of himself in the present work, that he was introduced by Narayana Yati to Sri Vyasaraya in the reign of Achyuta Devaraya, and that he spoke to Vyasaraya (p. 82 of the present work). It is therefore clear that this Somanatha belongs to the first half of the 16th century. In the Bombay edition of Magha's *Sisupalavadha* published by Pandits Durgaprasad and Sivadatta, in the commentary on the verses about the poet's family, Vallabhadeva, the commentator refers to Somanatha as a famous poet, and says that Magha wrote, desiring the fame of poets like Somanatha.

सुकवीनां श्रेष्ठविदुषां वररुचि-सुबंधु-सोमनाथ-भवभूति-क्रीडानंद-कालिदास बिह्लण-भारवि-बाण-मयूरादीनां याकीर्तिः ख्यातिर्यशस्तत्रया दुराशा दुरभिलाषस्तया But Magha is believed to belong to the 9th Century A.D. and the commentator Vallabhadeva quotes Bilhana of the 11th century as one of the poets whose fame Magha wished to emulate. The only conclusion that can be drawn is, that there was a Somanatha who preceded a Vallabhadeva. There are probably several Somanathas and several Vallabhadevas. In Cavally Venkata Ramaswami's Dekhan poets dedicated to Lord William Bentinck, Governor-General of India, (a copy of which is in the Oriental Library, Mysore) there is an account of one Somanatha. It is said that he was a Telugu Brahman and an inhabitant of Thana Lanka in the district of Rajahmahendri, and the information is given that

he wrote a second commentary on the Mimamsa philosophy entitled 'Somanathiyam.' The *Mayukha Malika* appears to be the work referred to as Somanathiya, and it has been published by the Nirnaya Sagara Press. In the colophon there is

इति श्री निट्टिलकुलतिलक सूरभट्ट महोपाध्यायतनूभवस्य वेंकटाद्रियज्वगुरु चरणानुजस्य सोमनाथसर्वतोमुखयाजिनः कृतौ शास्त्रदीपिकाव्याख्यायां मयूख मालिकायां द्वादशाध्यायस्य चतुर्थस्सर्गः

It is clear that this Telugu Brahmin cannot be the Somanatha of our present work, as the author of the present work describes himself as a resident of the Thundira Mandala near Kanchi, on page 84 of the present work.

40. In the *Subhashitāvali* of Vallabhadeva published by Dr. Peterson and Pandit Durga Prasad, the editors say that there would seem to be at least two Vallabha Devas, the commentator of that name and the compiler of the anthology. The commentator Vallabhadeva is, they say, probably the grandfather of Kayyata who, in 977 A.D., wrote a commentary on Anandavardhana's *Devisataka*. Dr. Peterson and Pándit Durgaprasad say that Vallabhadeva, the compiler of the anthology, cannot have flourished before Jainollabhadin whose date is given by Cunningham as 1417-1467 A.D. If the commentary on the *Kavivamsa Varnanam* in Magha is by this Vallabhadeva, and if the Somanatha referred to in the commentary on this *prasasti* is the Somanatha of the present work, then the Vallabhadeva of the commentary on the *Kavivamsa Varnanam* probably

lived in the 16th century A.D; and there is still a possibility of obtaining a manuscript of the present work from the libraries in Kashmir or Rajputana, and there is a hope of publishing a more satisfactory second edition of the present work. The object in the present publication has been the humble one of publishing the text as in the original manuscript, so that historical inferences may be safely drawn, and no attempt has been made to radically revise corrupt passages or fill up the laeunae in the manuscript so as to produce a literary finish. Somanatha, however, is a writer of such power and imagination, that, in spite of all drawbacks, he makes himself felt as a great poet even in the prose passages in the present work.

41. It has been said before that, according to tradition, Somanatha was the sister's son of Anantha Bhatta. Both belonged to Thundira Mandala in the neighbourhood of Kanchi. Both have terms of expression similar to one another. The description of the ten avathars in *Champu Bharata* is similar to the same description in the beginning of the present work, but there seems to be an advance in the imagery in the present work which shows it to be somewhat later than *Champu Bharata*. The Matsyavatara, for instance, is described in the *Champu Bharata* in the following verse of the eighth *stabaka* :—

दुग्धांबुराशि तनया नयनद्वयेन तुल्याकृतित्वमहिमान मिवोपगंतुं ।
मत्स्यत्वमेत्य भुवियस्सुरवैरिनीता मध्येसमुद्र मनवीनगवी र्विचिक्ये ॥

"God took up the fish incarnation and went searching in the Ocean for the Vedas stolen by the Asuras, as if, by the fish form he wished to emulate the beauty of the fish-eyed Lakshmi."

Somanatha in the first stanza of the present work not only brings out the idea of God emulating or showing his relationship to the eyes of Lakshmi, but also expresses the pleasing contrast that God whose nature the Vedas in vain seek to fathom, has, in this incarnation of the fish, gone in his turn to seek the Vedas which elude him, having been taken away by Asuras. Somanatha also adds the idea that the light flashed forth from the teeth of the Fish Form is one for contemplation by ascetics, thereby giving an indication in the orthodox way that the subject of the present work is an ascetic, *viz.*, Vyasayogi.

42. The stanza of the present work—

नवनीतसुगंधयो नखांता नवनीपांकुरनंदनीयशोभाः
कुशलं कलयंतुगोपिकानां कुचवास्तव्यकुटुंबिता धुरीणाः

is found in some copies of Ananta Bhatta's *Champu Bharata*. (*Vide* edition edited by Kasinath Pandurang Parab and Vasudev Lakshman Sastri Pansikar, published by the Nirnaya Sagara Press.)

Ananta Bhatta's time was in the Vijayanagar period. The commentary of Ambala Ramarya no the *Champu Bharata*, a copy of which is in the Oriental Library of Mysore, has the verse:—

नत्वा श्री हयवदनं विद्यानगराधिनाथपार्षद्यः ।
भारत चंपू टीकां वितनोत्यंबालरामार्यः ॥

Ambala Ramarya was probably a Vaishnava, and he must have flourished before 1565 A.D. when Vijayanagar was yet the Capital, as he calls himself a courtier of the King of Vijayanagar. It is clear, therefore, that Ananta Bhatta flourished before him, and as Somanatha flourished in about 1535 A.D. in the reign of Achyuta Devaraya whom he describes, there is every probability that about 1500 A.D. is the time of Ananta Bhatta who is reputed to be the maternal uncle of Somanatha.

43. There is also another indication, that the *Champu Bharata* of Ananta Bhatta was probably composed, as already stated, at about the time when King Narasa established authority in Vijayanagar with the help of Sri Vyasaraya in about 1498-1500 A.D. The *Champu Bharata* was at first severely criticised, as a work of no literary merit, by one Narasimha. Kuravi Ramakavi in his commentary on the *Champu Bharata* says :—

अदूषयत्काव्यमिदं नृसिंहः
कश्चिन्निजारव्यानुगुणैःश्ववादैः
सिंहौ नृषु श्वाहि सुनिर्मलानां
स्पर्शाद्यतो दूषणमातनोति ॥

अपमूल मनन्वितमति
दुरहंयुभि रत्र कल्पितान् पाठान् ।
अपि विदुषो मोहयितुं
व्याचख्यौ बत सपंडितम्मन्यः ॥

The destructive criticism of Narasimha was probably due to a party that did not like the new Government and the literary work composed in honour of the founding of that Government. The number of commentaries that were subsequently written to elucidate the *Champu Bharata* shows the popularity of the work.

44. It appears likely that Somanatha was a Smartha Brahmana. His name is the name of Siva which is rather unusual among Vaishnava Brahmans. Somanatha is introduced to Sri Vyasaraya by Narayana Yati as a "Meritorious disciple worthy of your kindness" "भवदनुकंपनीयशिष्यकुलावतंसः" (page 80 of the present work). This Narayana Yati is evidently the same personage as appears in the copper plate inscription of 1527 A.D. (*Epigraphia Carnatica*, Shimoga 84), where Sri Krishna Deva Raya makes a grant to him. The reference to Somanatha by Narayana Yati as a disciple of Sri Vyasaraya, is not conclusive evidence that Somanatha was a Vaishnava, as, by courtesy, even non-Vaishnavas may be considered disciples of a Sanyasi. Moreover in those days a Mutt was really a University, and the students of such a University need not have been of the same sect. Pandit S. M. Natesa Sastri says in the *Indian Antiquary*, Vol. XII at p. 252: "In the good old days, the Mathams were always the seats of learning. They were then not the petty things they are now. They answered the purpose of a University, and unlike our modern Universities, were both teaching and examining bodies. Kavya, Nataka, Alankara, the Vedangas, Vedas, Bhugola, Lilavati and

every department of knowledge was taught. And whenever parents wanted to give a sound and liberal education to their sons, they sent them to the nearest Matham."

45. What the Mata of Sri Vyasaraya was in those days is described in the last scene of the present work (pp. 83 and 84).

तदीयपावनचरितकोरकितं सकल विबुधगण श्रवणाभरणं निरुदाहरण मुदाहरणं on p. 83 is evidently a reference to the present work *Vyasayogi Charita*, or more probably its nucleus. Sri Vyasaraya was holding a great Court महतीमास्थानिकामाधिरूढस्य. He was surrounded like Brahma by many Yogis who were his disciples.

अगणनीयानुभवै र्योगिभिरंतेवसाद्भि स्सनकादिभि स्सरासिजासनस्येव संसेव्य-मानस्य ।

There were kings of other lands अपरवसुमती पतिभिः. There were Alankarikas, grammarians, Naiyayikas, poets, medical men and astronomers. While all these were sitting before the seat of Sri Vyasaraya, Somanatha with the permission of Sri Vyasaraya had his present work read by two good readers, Kambukanta and Kalakanta.

सम्मुखीक्रियमाण चरणमणि पीठस्य भगवतो व्यासतपोनिधेस्समक्षं तत्कटाक्षवीक्षाप्रसाद सूचितानुमतिस्स सोमनाथकविः * * * कंबुकंठ कलकंठ नामानौ पाठकौ * * * तदीय पावनचरितकोरकितं * * * निरुदाहरण मुदा-हरणमपाठयत् ।

There are lacunae in the text after this, but it may be presumed that Sri Vyasaraya thanked Somanatha and gave him presents, judging from the beginning of the sentence,

D

तदा तदाकर्ण्य भगवान् सम्मोदवशंवद हृदय श्लाघमानानां सर्वेषामपि तेषां सभास्ताराणां ततः ।

46. The events that led up to the Durbar just described can be gathered from the present work. Somanatha returned to his native village of Govinda Thirthapura near Kanchi, from a tour in which he had been honoured by several Maharajas, and he received on his return, by the hand of a disciple of Narayana Yati, a letter from Narayana Yati who was a principal disciple of Sri Vyasaraya, saying how pleased Sri Vyasaraya was, to hear of Somanatha's successful tour, and inviting Somanatha to come to Sri Vyasaraya's presence as early as possible, as the Swami was anxious to see him भवता त्वरित मागंतव्यमिति (p. 79 of the present work). Somanatha read the letter in an assembly of his learned friends and started for Vijayanagar, feeling how kind the Guru was in watching the career of the least of his disciples and giving his blessings to him. अहो वाचामगोचर शिष्य परमाणौ मयि नारायण तपोनिधे र्महानयं वात्सल्यभारः (p. 79 of the presen work). At Vijayanagar, Narayana Yati presented Somanatha to Sri Vyasaraya. After greetings, Sri Vyasaraya who was very pleased, kept Somanatha at his Court for a number of days

आकर्ण्य हर्षमाणेन तेन भगवता श्लाघाशिरः कंपनै रनितरसुलभै रुपलालितस्सकविः प्रत्यहं प्रदर्शितेषु बहुविधकलावधानपांडित्येषु प्रतिपादितैः पारितोषिकविशेषै र्बहुमन्यमान स्तत्रैव वासराणि कतिचिदवात्सीत् (p. 83 of the present work). It is evidently in this interval, that Somanatha verified at first hand fully the particulars of Sri Vyasaraya's life, which enabled him to prepare the

present *Vyasayogi Charita*. There is apparently a reference to Sri Vyasaraya's demise in Achyuta Devaraya's reign in the statement that Achyuta Devaraya worshipped Sri Vyasaraya *for a time*.

पूर्वातिशयाल्लना श्रीमदच्युतमहाराजेन स भगवान् व्यासतपोनिधि र्वि-(संभ) ज (न) क महापूजनविशेषं कं च(नका)लं पर्यपूज्यत (p. 78 of the present work). Perhaps the *Vyasayogi Charita* read before Sri Vyasaraya received a few touches by Somanatha after the demise of Sri Vyasaraya.

47. Perhaps the most convincing reason for believing that Somanatha was a Smartha Brahmana is the absence of Vaishnava supernatural versions in his life of Sri Vyasaraya. The coming back to life of the dead father of Sri Vyasaraya after the blessing of Brahmanya Thirtha, the presentation of the infant Vyasaraya to Brahmanya Thirtha on a golden plate, these and other points of a similar kind do not find a place in this book. Somanatha transfers the incident of the golden plate to a dream. The Vaishnava version of Gopalakrishna dancing before Sri Vyasaraya, differs from what evidently is the same incident that is described by Somanatha on page 57 of the present work in a different manner :—

अस्य ननु लिवासरोपवासश्रांतिजुषो भगवान् बालगोपालः वत्सलतया सुहृज्जनस्येव रहसि साक्षादागत्य सुधामंडलनिर्विशेषं नवनीतपिंडं हस्ते दधानः मणिमंजीर झंझलित मनोहरं तांडवविलासमदर्शयत् ।

The *Vyasa Vijaya* which is ascribed to Srinivasa Thirtha does not appear to be the work of a contemporary, judging from the internal evidence furnished by that work, and comparing it also with the present work which bears

all the marks of a contemporary production intended to be historical. Somanatha appears to say at the end of the present work that Sri Vyasaraya wished to have his life written by Somanatha and not by a lesser man. The work concludes with the sentence

नीलांभोधौ नीरधौ गंधलालां पातुं लालसाः किं भवंति ।

The passage appears to be corrupt but the meaning seems to be, " Do clouds desire to drink out of smelling spittle when the blue sea is available ? "

48. There need really be no surprise that a Smartha Brahmana wrote a biography of Sri Vyasaraya. Sri Vyasaraya had co-operated with the Smartha ministers of Saluva Narasimha I and of Narasa. Bhuvanabandhu is the name given in the present work to the chief minister of Saluva Narasimha I, (p. 45 भुवनबंधुर्नामसचिवादिभिः), (p. 50 भुवनबंधुनाम्ना सचिवाधिपेन). Whether this name Bhuvanabandhu was a title, or whether it is a paraphrase of some name like Ganganna or Gopanna, is not clear. However, Chitti Ganganna was the well-known prime minister of Saluva Narasimha I, and the statement that Bhuvanabandhu was सचिवाधिप, *i.e.*, prime minister, probably indicates that Chitti Ganganna is meant by that name. That King Narasa's ministers invited Sri Vyasaraya to Vijayanagar from Tirupati has already been stated. Thimmarasu, otherwise known as Appaji, was probably a minister of King Narasa at the time. Sri Vyasaraya was large-hearted. He appreciated and rewarded merit wherever found—

धनाधिनाथां स्तन्वत्याधिक्षितितलं सकलान् बुधेंद्रान् (p. 63 of the

present work). It is no wonder that in such an atmosphere, Somanatha, though a Smartha, wrote a biography of Sri Vyasaraya. Similarly, Appayya Dikshita has written a commentary on the *Yadavabhyudaya* of Vedanta Desika. One has to transport himself in imagination to those days now far off, when the Mussalmans were yet foreigners and invaders and had not yet become fully brethren and fellow-countrymen as they are now. The ideal is perhaps never fully attainable, but conditions appear to have approximated then to what Macaulay says of Ancient Rome:—

"Then none was for a party;
Then all were for the state;"

49. Somanatha's grandfather Bhatta Gayamukti Bhaskara has, in a verse, named the sovereigns from whom he obtained presents and honours (pp. 81 and 84 of the present work). Bukka gave the scholar villages and Harihara gave him a valuable palanquin with an umbrella and fan. Harihara may be Harihara II, and, he is here given the title of Raya Vibhata which is evidently the same as the title Ari-raya-vibhada (destroyer of hostile kings) found in the inscriptions (*vide* p. 113 of Rice's *Mysore and Coorg* from the inscriptions). Gayamukti Bhaskara may have started on his tour in the reign of Bukka I and returned in the reign of Harihara II. The Sultan of Delhi appears to have granted him a pass to visit Gaya ; and the lord of Gaur appears to have given him कुप्यं, *i.e.*, presents other than gold and silver—

गयामुक्तं सुरत्राणतः । कुप्यंगौडपतेः

is how I would emend the text. The return to Vijayanagar was evidently through the kingdoms of the Gajapati and of Vengi; and Gayamukti Bhaskara was evidently so called, because he visited Gaya and had to be distinguished from his grandfather Bhaskara. The reference to the lord of Gaur separately, appears to show that Bengal had then become in a great measure independent of Delhi, and this had happened in about 1353 A.D., in the time of Sultan Feroze III of Delhi (Alexander Dow's *History of Hindustan*, Vol. I, p. 327). In the reign of Mohammad Shah of Kulbarga who came to the throne in 1358 A.D., Bukka I of Vijayanagar and the Prince of Warangal sent to the Sultan of Delhi a joint embassy as observed by Mr. Sewell in his *Forgotten Empire* (p. 32). Feroz Shah was then Sultan of Delhi and he continued to be Sultan till 1388 A.D. Vidyaranya's visit to Benares was before 1356 A.D., but must have been also in the reign of Feroze Shah at Delhi, who came to the throne in 1351 A.D. after Mohammad Toglak. The date of Gayamukti Bhaskara has to be adjusted so that Somanatha, his grandson who lived in the first half of the sixteenth century, may not be at too great a distance from him in time. Gayamukti Bhaskara may have left for the North in the last year of Bukka I which was about 1376 A.D. The members of Bhaskara's family must have each lived long, and the genealogy in the book may have been traced through sons born late in life.

50. If 1376 A.D. for Gayamukti Bhaskara's going

to the North is still considered improbable, on account of the great distance in time from Somanatha, his grandson, who was in about 1535 A.D. a poet of great distinction, there is another possibility to be considered. Mr. Krishna Sastri in the Annual Report of the Archæological Survey of India for 1907-08, says that Vijia, the son of Devaraya I, had the name of Bukka and that his latest date is Saka 1346=1424 A.D. (p. 247 of the Report). Mr. Krishna Sastri also says at p. 248 of the Report, that in a few records, the father's name of Devaraya II is given as Harihara, by which (Mr. Krishna Sastri says) we have perhaps to understand Harihara III, his uncle. It is likely that the Bukka mentioned by Gayamukti Bhaskara is Vijia, the son of Devaraya I, and the Harihara mentioned by him is the uncle of Devaraya II. According to this view, Bhatta Gayamukti Bhaskara would have gone for a tour in the North in about 1424 A.D. Tamerlane's invasion of India in 1398 A.D. was then over, and Delhi was being ruled by the Sayyids in the name of Tamerlane. Harihara is called Raya Vibhata by Gayamukti Bhaskara. How a prince who is not known to have sat on the throne as an independent sovereign, was called Raya Vibhata, is the only difficulty in the settling of this alternative date for Gayamukti Bhaskara. Mr. B. Suryanarain Rao, however in his *Never-To-Be-Forgotten Empire*, at page 281, quotes inscriptions showing that Harihara III had all the imperial titles, and says that Mahāmandalesvara Harihara Raya, brother of Vijia and uncle of Devaraya II, was ruling now and then in Vidyanagari and

made grants. This would exactly fit in with Somanatha's citation of Harihara the Rāya Vibbata.

51. The name कालमेघाध्वरी requires a moment's notice. The passages in which the name occurs are corrupt (pp. 81 and 84 of the present work) and are difficult to make out, but it appears likely that कालमेघाध्वरी is a title like रत्नखेटाध्वरी, especially when it is considered that the story that is told of the later रत्नखेटाध्वरी in the *Andhra Sahitya Parishat Patrika* (Vol. 13, page 221) is attributed by tradition, also to the earlier family of Somanatha and Ananta Bhatta. If tradition is relied on, Ananta Bhatta was probably the grandson of Kalameghadhvari. The story referred to is, that, when an outside Pandit came to the village, in the morning for discussion to show his superiority, and enquired after the local Pandits, a lady in the house of the local Pandits who was as usual cow-dunging the front of the house, did the cow-dunging with a Sanskrit sloka in tune with the operation of cow-dunging, a literary feat which so astonished the stranger, that he disappeared, without seeking a disputation with the local Pandits who, he thought, must be prodigies of learning, when a lady of the house was so erudite. There is a tradition that Ananta Bhatta revised the first stanza of *Champu Bharata* in deference to his daughter's criticism.

सकलागमकलाव्याप्टति कुशलक्कोविदकलानिराकृत द्रुहिणपुरंदराहंकारे (pp. 79 and 84 of the present work) is the description of the village of Govinda Thirthapura given by Somanatha, and it appears to justify the traditional story given above.

The *Varadambika Parinaya* has a charming description of the Agraharas in the Thundira country at about this period.

वेदवेदांतविद्याप्रद्युद्यात शेमुषीपद्यैः दैत्यारिस्तुतिप्रस्तावविस्तारित हृद्यानवद्यार्थ विद्योतमान गद्यपद्यैः विध्याराचित सकलातिथिसत्कारावितथीकृततातिथिभिः सौजन्य-सीमावधिभिः अनितरतत्त्वज्ञानोपज्ञप्रज्ञैः निगमागमनिदर्शनायित निर्मलनिजकर्मभिः द्विजमणिभिः अलंकृतमहाग्रहारान् * * तुंडीरानतीत्य ।

When apparently after the battle of Talikota in 1565 A.D., the parents of Sri Raghavendra Swami moved out of Vijayanagar, it was to the Thundira Mandala that they went. The *Raghavendra Vijaya* says:—

अथ तुंडिरमंडलेऽग्रहारे लसिते पट्टणिनाम्निवासयोग्ये ।
कमलारमणं प्रसाद्यकांता मिलितः कानपिवत्सराननैषीत् ॥

52. Out of the maximum of 18 subjects with which a literary work aspiring to greatness should deal according to the *Prataparudriya,* a good many are dealt with by Somanatha in the present work. He has, therefore, made the present work a real mirror of a full and rich life which is what is sought from a great poet. At page 19, Bannur is described, at page 43, Chandragiri and at page 54, Vijayanagar. The lake beyond the Himalayas is described at page 6, the Cauvery is described at page 19, the noonday sun is described at page 43, a sunset is described at page 51, the moon is described at page 29, gardens are described at page 55 and a bath in a tank and puja in the woods are described at page 41. The birth of a son is described on page 27, battles of words between disputants are described on pages 52 and 61, a pen picture of Brahmanya Thirtha is given at page 21, and a

pen picture of Sri Vyasaraya at his first meeting with Saluva Narasimha I is given at pages 46, 47 and 48. It is unnecessary to multiply examples. Somanatha's descriptions are not conventional. They bring the scene vividly before our eyes as in a picture.

53. The use of the word "Kālamegha" in similes by Somanatha requires to be noticed, as it is believed, as already stated, that Kālamegha was probably the titular name of his maternal great-grandfather earned by the use of such similes. On page 8 of the present work, a Banyan tree is said to look like Kālamegha, a great black cloud that has been collected together at one place by the high winds at the end of the Kalpa. On page 35 of the present work, the father of Sri Vyasaraya when he gives Vyasaraya to Brahmanya Thirtha, is compared to Kālamegha, a black cloud, which gives a river to the Ocean.

करुणापूरमयमात्मजं कालमेघो महांतं सरित्प्रवाहमिव सागरेण गुरुणा तेन संयोज्य त्रिचतुरवासरानंतरं स्वधाम प्रतिययौ ।

At page 45 of the present work Saluva Narasimha I is compared to the Kālamegha which sustains the world.

कालमेघमिव भुवनधुरंधरं ।

At page 53 of the work, Sri Vyasaraya when coming out of the Court of Saluva Narasimha I, with presents after blessing him at the end of a learned exposition, is described as the Kālamegha coming out of the Palace, as from the Ocean, full of the sustenance that gave pleasure to learned men who were waiting for support as peacocks wait for rain.

तास्मिंश्च विनीतवति विशेषा (षौ?) दार्येप्रयुज्य कुशलगार्भिता माशिष मंबुधे-रिव ततोराजभवना त्कालमेघइव सभगवान् वर्षेणेव कलापिनइव कलाविद स्संमोदयन् गिरितटमिव मठालय मध्यतिष्ठत् ।

At page 67 of the present work, the sword of Sri Krishnadevaraya is described as having the black splendour of the Kālamegha.

At page 69 of the work, Sri Vyasaraya while expounding the philosophy of Sri Madhvacharya at Vijayanagar in the, time of Krishnadevaraya is compared to the Kalamegha that by its thunder fills the sky.

सरस्वती सुरसरित्पूराणां संख्यावतामपि * * * वेदशिखरार्थतत्वं व्याकुर्वंतं मध्वमतविजयशंखायमानेन कंठनालघुमघुमितेन कालमेघमिव गर्जितेन गगनकटाह मापूरयंतं * * सरस्वती पीठं तं भगवंतं व्यासयोगिनं ।

54. Somanatha, when introduced to Sri Vyasaraya, has his titles announced, after his prostration to Sri Vyasaraya. The following is the stanza in praise of Somanatha himself :—(page 81 of the present work.)

तेषामसौ राजयतिप्रतीत श्श्रीसोमनाथः कविलोकनाथैः ।
देव्याः गिरां जन्मदिनं यदीयं विधातु रासीद्विरहैकहेतुः ॥

In this stanza, it appears to be said that, when Somanatha was born in this world, it was the day of parting with Brahma for the Goddess of Speech, as Somanatha was Brahma himself who had come to the earth leaving Sarasvati in Heaven. A conception like this is an indication that Somanatha was not a Vaishnava of the Madhva school, because, among Vaishnavas of this school, there is a gradation of souls, and Vyasaraya himself was not given the rank of Brahma by orthodox

Vaishnavas. However, for Advaitins, there is no difficulty whatever in identifying all that is best in the world with the highest divine conception, according to their understanding of the Gita.

यद्यद्विभूतिमत्सत्वं श्रीमदूर्जितमेववा ।
तत्तदेवावगच्छत्वं ममतेजोंश संभवं ॥

55. The manner in which Sri Vyasayogi is described on page 82 of the work when Somanatha prostrates himself before him many times, and sits down only after being asked many times to take a seat, is worth special mention.

प्ररोहितानुरागभारेणेव लोहितेन,समागतेन सरस्वती सरित्तरंगेणेव कोमलेन, काषायवसनखंडेन समालिंगितवपुषं, विकासविशेषप्रकाशितेन निरातिशयकरुणाप्रसादेन विलोचनेन महांतं वात्सल्यभारममर्यादयंतं,भगवंतं व्यासयतिकेसरिणं शतकृत्वश्चरणारविंदयो रमंदभक्तिरवंदिष्ट । वृद्धाय निजनिदेशाम्रेडनवशेन विहितासनोपवेशं तं कवींद्रं स भगवान् मधुरहसित--किरणकिशोरांकुरतरलिताधरया वाचा कुशलं प्राक्षिपत् ॥

The great respect of Somanatha for Sri Vyasaraya appears to indicate that Somanatha was a disciple of Sri Vyasaraya in the University of Vijayanagar. The word वृद्धाय appears to go with the word निदेश in the compound which is rather a peculiar construction, but such a construction appears to have been common in the period, as it is met with in the present work often. If this construction is really what is intended by the poet, Somanatha was probably old in about 1535 A.D. This will fit in with his grandfather's date previously deduced in this introduction, and the त्रिंशद्वर्षदेशीयः on

page 84, and the द्वात्रिंशद्वर्षदेवसिद्धोपि on page 81 of the work probably refer to a different person or context, most probably to Kālamegha. (See para 83.)

56. In the introduction to the present work on page 4, Somanatha says that in writing a life of Sri Vyasaraya, he, a Kalabha, is attempting to do what the lord of a herd of elephants alone can accomplish.

श्रीव्यासतापसमणेः चरितंनिबंधुं गण्यं महाकविभि रप्यहमारभेय ।
कार्येपि यूथपतिना कलभः प्रवृत्तिं प्रव्यातनोति हि मदेनपरीतचेताः ॥

The Kalabha is a young elephant. Somanatha may have had in mind the idea of Kalidasa in the *Raghuvamsa*, where in III. 33, Raghu is described as growing into manhood, like a young elephant growing into the lordly leadership of a herd.

महोक्षतां वत्सतर स्स्पृशन्निव द्विपेंद्रभावं कलभ श्श्रयन्निव ।
रघुःक्रमा द्यौवनभिन्नशैशवः पुपोष गांभीर्यं मनोहरं वपुः ॥

—*Raghuvamsa*.

By comparing himself to a Kalabha, Somanatha may be indicating that he was a young man who could in time grow to full stature; but it may also be, that he was merely indicating how he was a mere child compared with the giants of old; Vyasa, Kalidasa and Bana are the three whom he has specially named and contemplated. The comparison to a Kalabha may, therefore, be figurative and be no evidence of the age of Somanatha at the time.

57. Somanatha says in the introduction to the present work at page 4:—

गर्वांसि नैव वचसां मम पेशलत्वा
दंगीकरिष्यति जनोमुमिति प्रबंधं ।

एषोवतंसयति यद्यतिनायकस्य
तस्यामितंपचगुणं महितप्रभावं ॥

"I am not vain enough to think that by the fineness of my diction, people will accept this work. They will adore this work, because it treats of the life of the leader of sages whose greatness is boundless." Somanatha was the contemporary of Paes and Nuniz; and what Mr. Sewell says of Paes with reference to Sri Krishnadevaraya, applies to Somanatha and Sri Vyasaraya with equal force. Mr. Sewell says at page 121 of the *"Forgotten Empire"*:—

"The account given by him (Paes) is all the more interesting and valuable, because, without it, the world would have remained justly in doubt as to whether this king really reigned at all, in the usual acceptation of the word—whether he was not a mere puppet, entirely in the hands of his minister, perhaps even an actual prisoner. For Ferishtah never mentions him by name, and the inscriptions which relate his conquests prove nothing beyond the fact that they took place during a reign which for all we know, might have been a reign only in name, the real power being in the hands of the nobles. But with the description of Paes in our hands, there can be no longer any shadow of doubt. Krishnadeva was not only monarch *de jure* but was in very practical fact an absolute sovereign of extensive power and strong personal influence. He was the real ruler."

Similarly, but for Somanatha, the real position of Sri Vyasaraya in the Vijayanagar Empire would have

remained doubtful. Now there is no doubt that he was the Chancellor of the Imperial University of the Vijayanagar Empire. He sat on the सरस्वतीपीठ (p. 69 of the present work). The name Vidya Simhasana of Sri Vyasaraya Mutt at Sosale is a reminiscence of old times. Students flocked to this University of Vijayanagar from all parts of India :—

तस्माद्यते स्समुपसृत्य दिगंतरेभ्य स्तानि श्रुतानि मुहुरादधिरे बुधेंद्राः ।
अश्रांत विष्णुपदसेवनजागरूका वारीणि सागरपतेरिव वारिवाहाः ॥

(p. 65 of the present work).

"The living waters of the Ocean of Learning were again and again quaffed by seekers after Truth, like the waters of the sea which are taken up by the clouds towards Heaven."

Tātparya Chandrika, *Nyāyāmrita* and *Tarka Tāndava* are the works that Sri Vyasaraya prepared and himself taught at the University. When Sri Vyasaraya was himself teaching Nyāyāmrita, it looked as if it was Vishnu that was distributing the nectar that came out of the Ocean of Learning :—

न्यायामृतं निगमवारिनिधे र्गृहीत्वा
श्रीव्यासयोगि हरिणा प्रवितीर्यमाणं ।
पीत्वा भृशं सुमनसो धिषणाभिरन्यान्
सर्वानमंसत तृणायसपत्न वर्गान् ॥

(p. 65 of the present work).

Sri Vadiraja Swami went to this University of Vijayanagar and sat at the feet of Sri Vyasaraya. In his *Thirthaprabandha* which is a description of the holy

places in India that he visited, Sri Vadiraja has recorded his impression of the Vijayanagar of this period :—

राजधानी जयतिसा गजगह्वरसंज्ञिता ।
यत्र भांति गजा मध्वराद्धांत धरणीधराः ॥

The Vaishnavism of Sri Madhvacharya was then enjoying great patronage at Vijayanagar.

58. Sri Vyasaraya was not only the Chancellor of the University of Vijayanagar, but was also the guardian saint of the Vijayanagar Empire. The manner in which this position of Sri Vyasaraya as a guardian saint grew from strength to strength has been beautifully expressed by Somanatha. To the first Emperor Saluva Narasimha I, Sri Vyasaraya was like Dattatreya to Kartaviryarjuna, as Sripadaraya says (p. 40 of the present work). To the second Emperor Saluva Nrisimha II, otherwise known as Thammaraya, Sri Vyasaraya was like Brihaspati to Indra (p. 53 of the present work). To Narasa, Sri Vyasaraya became the guardian angel like Badarayana and Sri Krishna to the sons of Pandu and Kunti.

अर्चयंत मिम मर्घ्यपूर्वया भागधेयपरिणाम मात्मनः ।
पार्थिव स्सपदि पर्यपूजयत् पांडुसूनुरिव बादरायणम् ॥

(p. 58 of the present work).

आसनाद्युपचितं महीभुजा व्यासयोगिनममुं विरोधिनः ।
नासहंत दमघोषजादयो वासुदेवमिव पार्थपूजितम् ॥

(p. 60 of the present work).

As the sons of Kunti worshipped Sri Krishna in the Rajasuya, though there were enemies like Sisupala the son of Damaghosha, King Narasa worshipped Sri

(Continued on page lxvi.)

तत्र व्यराजत समस्ततमोनिहंता
मुद्रासने सनिवसन्मुनिसार्वभौमः ।
मार्तांड बिंबइव मार्गवशेन मंदं
मंदाकिनी पुलिनमध्यभुवं प्रविष्टः ॥

(p. 58 of the present work.)

तत्र भूपश्शरत्काले राजहंस मिवांबुजे ।
स्वर्णपीठे स्वयंदत्ते व्यासभिक्षुं न्यवेशयत् ॥

(p. 72 of the present work.)

Vyasaraya, though there were enemies who did not like that Sri Vyasaraya should attain that position.

When Vira Narasimha came to the throne, he worshipped Sri Vyasaraya more than his father, as Dasaratha worshipped Vasistha more than his father Aja had done:—

अजादिव दशरथो वसिष्ठं पितुरधिकमेव भक्तिभरेण तं यतिवरिष्ठ मभ्यर्चयामास (p. 66 of the present work).

Sri Krishnadevaraya vowed to devote everything he had to the worship of Sri Vyasaraya.

यावंतो विषयाहृता भुजबलं यावत्सपत्ना जिता
यावंतश्च वदान्यता करसरोजातश्रया यावती ।
यावत्यो धनसंपदो गुणगणो यावांश्च यावद्यश
स्तावत्कर्तु मियेष पूजनमसौ श्रीव्यासभिक्षोर्नृपः ॥

(p. 81 of the present work).

Sri Krishnadevaraya looked upon Sri Vyasaraya as his guardian angel कुलदेवता and was always ready to carry out his wishes.

चित्तानुवर्तकेन भागवतमूर्धन्येन तेन कृष्णमहीपालेन त्रिसंध्यं कुलदेवतेव मकुटतटमालतीकुसुमशेखरीक्रियमाण नखमयूखजाते महानुभावे * * * भगवति तस्मिन् व्यासयोगिनि

(pp. 67 and 68 of the present work).

59. The Portuguese knew Sri Vyasaraya very well. Their ambassadors and principal men appeared before Sri Vyasaraya with presents many times.

द्वीपांतरभूपालसंप्रेषित प्रधानपुरुषै रसकृत्समर्प्यमाणानि बहुविधोपहारपूजनानिच (p. 65 of the present work).

Paes refers evidently to the University of Vijayanagar in the following passage :—

"I speak of the Brahman priests and the lettered

men of the pagodas, * * There are many in this country who call themselves Brahmans, but they lead a life very different from those of whom I have spoken, for these last are men to whom the king pays much honour, and he holds them in great favour" (pp. 245 and 246 of Mr. Sewell's *Forgotten Empire*). Nuniz makes a direct reference to Sri Vyasaraya, for the following passage can refer to none but him.

" The King of Bisnaga is a Brahman; every day he hears the preaching of a learned Brahman, who never married nor ever touched a woman."

The description, a learned Brahman who never married nor ever touched a woman, obviously refers to Sri Vyasaraya, judging from all the circumstances of the time. Certainly the king of Bisnaga was not a Brahman but the statement that "every day he hears the preaching of a learned Brahman, who never married nor ever touched a woman", is corroborated by the statements in Somanatha's work. King Narasa was going daily to Sri Vyasaraya :—

रहस्येनं धर्मपदोपदेशेन प्रत्यह मनुगृह्णन् (p. 59 of the present work).

Vira Narasimha did the same.

वसुधाधिपेन हंसेनेवकमलाकरः प्रत्यह मुपसेव्यमानः (p, 64 of the present work).

Krishnadevaraya even went further :—

कृष्णमहीपालेन त्रिसंध्यं कुलदेवतेव मुकुटतट मालतीकुसुमशेखरी क्रिय-माण नखमयूखजाते * * * व्यासयोगिनि ।

And of Achyuta Devaraya's time, Nuniz himself has given the evidence already cited.

60. It was not honour without power that Sri Vyasaraya commanded. He was all the time making profuse benefactions in the cause of Learning and for the maintenance of Dharma; and the fame of Indra's wish-giving trees was eclipsed :--

वितरणलवालेपदुर्ललित निलिंपोपवनप्राशस्त्य पारणलंपटं पाणितलपाटवंच
(p. 65 of the present work).

He was founding imperishable Agraharams as seats of Learning and Dharma :—

लक्ष्मीवक्षोज इवाच्युतप्रतिष्ठापित पृथुलाग्रहारः
(p. 64 of the present work).

By tradition, Prince Virabhadra, the son of King Prataparudra the Gajapati, owed his release from prison to Sri Vyasaraya (8th Volume of *Madhva Siddhanta Prakasini* of Mysore).

61. Vidyaranya's part in political affairs was not more.

In his *Never-To-Be-Forgotten Empire* at pp. 226 and 227, Mr. B. Suryanarain Rao, who is an authority on this part of the subject, speaks of Sri Vidyaranya as having been the guardian angel of the Vijayanagar Empire for over half a century (1336 to 1387 A.D.), and then adds with emphasis :—

"From what has been gathered from every available source, Vidyaranya does not seem to have taken any active or direct part in the routine work of Vijayanagar affairs." As Mr. Suryanarain Rao says at p. 232 of his work, the status of Vidyaranya as an ascetic and guardian saint, was so high that he could not take part in the

routine administration of the Empire. At p. 237, Mr. Suryanarain Rao says that Vidyaranya used to give advice, only when the matter was most important or when counsel was sought from him. At page 195, Mr. Suryanarain Rao says that the Emperors of Vijayanagar had quite a large number of ministers, who probably referred all complicated questions to Vidyaranya when there was any need, and acted under his general control and guidance. These words of Mr. Suryanarain Rao with respect to Vidyaranya, appear to describe the position correctly with respect to Vyasaraya also.

62. It is impossible to conclude an account of Somanatha, without feeling that he resembles Bana, not only in his style but in another matter. The times of Bana's patron Sri Harsha are illuminated for us by Bana's work, though in Bana's own time, Sri Harsha illumined the life of Bana by his patronage.

The सारसमुच्चय says this in the following stanza :—

हेम्नो भारशतानिवा मदमुचां बृंदानिवा दंतिनां
श्रीहर्षेण समर्पितानि कवये बाणाय कुत्राद्यतत् ।
या बाणेनतु तस्य सूक्तिनिकरै रुट्टंकिताः कीर्तय
स्ताःकल्पप्रलयेपि यांति नमनाङ् मन्ये परिम्लानतां ॥

The presents referred to in पारितोषिकविशेषैः on p. 83 of the present work which were given by Sri Vyasaraya to Somanatha, must have long ago disappeared, but Somanatha's work remains, to throw light on a period which had become engulfed in oblivion. Sri Vyasaraya, though he was known to have played a great part in the

Vijayanagar Empire, was not so intimately known to us, before Somanatha lighted up the period for us.

63. It was appreciation, not money, that Somanatha wished to obtain from Sri Vyasaraya. And he had that appreciation. Sri Vyasaraya nodded many times in appreciation of his work— an honour that others could not easily get :—

आकर्ण्य हर्षमाणेन तेन भगवता श्लाघाशिरः कंपनै रनितर सुलभै रुपलालितः (pp. 82 and 83 of the present work).

And for men with learning in any branch, one nod of approval from Sri Vyasaraya was worth a hundred Meru mountains of gold, which rendered as nought the malice of vain wiseacres who, in their vanity, behaved as men just descended from the skies :—

भो भो मत्सरकुत्सितान् सुमतयो दुर्वैदुषीगर्विता
नाकाशादवतारभागिन इवाहंयू न्समाढौक्य किं ।
श्लाघाकंपनमेकमेव शिरसः श्रीव्यासयोगीशितुः
मेरूणां शतमर्हति क्षितितले विद्यासु विद्यावतां ॥

(page 3 of the present work).

V.

64. Sri Vyasaraya was born on Sunday the 7th day of the bright fortnight of Vaishakha in the year Prabhava, according to the tradition crystallized into the following stanza by Sri Vidyaratnakara Swami of the Vyasaraya Mutt :—

रामाचार्यं सुधीमणे र्दयितया गर्भेधृत श्श्रीमतो
ब्रह्मण्यस्य यतीशितुः करुणया संवत्सरेष्वादिमे ।

वैशाखादिमपक्षके दिनमणे र्वारे दिने सप्तमे
प्रह्लादो वततार भूमिवलये नागाधिपस्यांशभृत् ॥

65. According to the tables of Mr. Swamikannu Pillay, the date given in the above stanza corresponds to Prabhava, 22nd April 1447 A.D.; but the week-day is Saturday and not Sunday. Vyasaraya's father's name is given as Ramacharya in the above stanza, but Somanatha says in the present work that Ramacharya was the grandfather's name. Balhana Sumati, the father of the future Vyasaraya, says to Brahmanya Thirtha at Bannur, that his father was Srı Ramadeva of the Kasyapa Gotra and that he himself was his sixth son.

श्रीकाश्यपान्वयमणि र्ममतातपादः श्रीरामदेव इति दीप्तयशः प्रभावः।
कस्यापि मस्करिपतेःकरुणाविलासा त्प्रासोष्ट षट्पटुधियःप्रथितान् कुमारान् ॥

तादृशेषु सुमनो-विकासनिपुणेषु प्रथमान-यशस्सुरभितेषु कनीयान्नृतुषु शिशिरइवाह मतिचिर मपुत्रतया वात्ययेव तृणभ्रमिः भ्राम्यमाणः प्रियतमया तया कंदलितोत्साहः पुनरपि श्रोत्रियसुतां कांचि दक्कम्माभिधां पर्यग्रहीषं ॥

(p 23 of the present work). This passage shows that Balhana Sumati married a second wife Akkamma in hopes of ıssue. The nature of the particulars given by Somanatha shows that his version is likely to be the plain unadorned tale. The version of the *Vyasa Vijaya* is that the dead husband was brought back to life by Sri Brahmanya Thirtha.

66. The *Vyasa Vijaya* says that Vyasaraya was the first son of his father and that there was a second son with whom the father was to live, according to Sri Brahmanya Thirtha's benediction पूर्वं,पूर्वं देहिमद्य द्वितीयेन सुखंवस.

According to Somanatha, the first child was a daughter Bhimakka by name, and the second was a son named Madhva. The third child was a son named Yathiraja who was given to Brahmanya Thirtha and was later ordained as Sri Vyasaraya.

कालक्रमात्कलितदौहृदकंदलश्रीः सा भीममध्वमुनिनाम समेधितौ द्वौ ।
कन्यामसूत कमलामिव सिंधुवेला दंतावलेंद्रमिव दीप्तरुचं सुतंच ॥

(p. 26 of the present work).

भवितैष यतीशितेतिनूनं परमार्थेन विजानतेव बालः ।
गुरुणा सगुरोर्मुदं ददत्या यतिराजाभिधया प्रसाधितोऽभूत् ॥

(p. *27* of the present work).

It is quite remarkable that *Vyasa Vijaya* purporting to be a work of Srinivasa Thirtha, the disciple and successor of Sri Vyasaraya, makes no reference whatever to the mother of Srinivasa Thirtha who by tradition, was a sister of Sri Vyasaraya, evidently the Bhimakka mentioned by Somanatha.

67. Sri Vidyaratnakara Swami continues the history of Sri Vyasaraya as follows :—

अब्दे पंचमतायुते वटुरभू त्तुर्याश्रमं श्रीमुखे
जग्राहाथ यतीशितुर्वचनतो ब्रह्मण्यनाम्नो गुरोः ।
विद्याप्राप्तिकृते यतीशमगम च्छ्रीपादराजाभिधं
अब्दान्द्वादश तत्रवासमकरोच्छृण्वन्महेक्षागमं ॥

अब्दे सर्वजिदाह्वये यतिवरा द्वैशाखमासासित
द्वादश्या मगम द्यदूद्वहपदाब्जार्चाधिकारं मुनेः ।
ब्रह्मण्याभिधयायुता दथ ततानार्यं परैर्दुष्करान्
ग्रंथान् सामृततर्कतांडवमुखा नष्टौहरेः प्रीतये ॥

68. The *Vyasa Vijaya* says:—

पंचमाब्देथबालस्य चौलोपनयनादिकं ।
ब्राह्मणैः कारयामास सप्तमाब्दे ततस्स्वयं ॥

ब्रह्मण्यतीर्थस्तंकृत्वा यतिं मंत्रमुपादिशत् ।
श्रीव्यासतीर्थं नामानं चक्रे विस्तृतशास्त्रतः ॥

एवं ब्रह्मण्यतीर्थं व्रतिवरजलधौ व्याससद्बालचंद्रो
भूत्वा श्रीवेंकटाद्रे र्निकटमुपगतो भासयन् पादतःक्ष्मां ।
लक्ष्मीनारायणाख्यामलहरिचरणा सेवकात्प्राप्य विद्या
भिख्यां पूर्णामथासौ द्विजवरगणसन्मान्यता माजगाम ॥

तत्राधीत्य द्वादशाब्दं यतीश स्संपूर्णाविद्या कलयाभिपूर्णः ।
श्रीव्यासतीर्थाभिधपूर्णचंद्रः कृतांजलिः प्राह गुरुं सुभक्त्या ॥

69. A recently published work called the *Brahmanya Thirtha Vijaya* which gives the version of the dead husband coming back to life at the bidding of Brahmanya Thirtha, says the following:—

पंचमेब्दे तत्र विप्रै रुपनीतं च सप्तमे ।
सन्यासभागिनं तोषाद्व्यासनामान मातनोत् ॥

तं व्यासतीर्थं विद्यार्थं स्वमातुर्भगिनीसुतं ।
श्रीपादतीर्थनामानं प्रापय द्गुरुपुंगवः ॥

The *Brahmanya Thirtha Vijaya* says that Brahmanya Thirtha died, after the grant of Brahmanyapura village to Sri Vyasaraya which was in 1523 A.D., according to the copper-plate grant (*Epigraphia Carnatica*, Volume of Bangalore District, Channapatna, 153).

Brahmanya Thirtha's demise is referred to in the following verse:—

वैशाखकृष्णपक्षे सा वेकादश्यां गुरूत्तमः ।
नभोमध्यगतेर्यस्मिण स्वरूपे लीयतप्रभुः ॥

At the end of the *Brahmanya Thirtha Vijaya*, there is a verse worded as follows giving the deeds of Brahmanya Thirtha in brief :—

जातो भास्करएव पूगवनजाद्ग्रामान्नृसिंहाख्यया
सोपि श्रीपुरुषोत्तमा द्यतिरभू ब्रह्मण्यतीर्थाभिधः ।
कर्णाटं ससुवृष्टिभि र्मृत मथोज्जीव्य द्विजं षाष्टिकं
कृत्वा व्यासमुनिं ततोस्यसुतकं लेभे वने विठ्ठलं ॥

70. Somanatha's version is as follows:—

Yatiraja who was to be the future Vyasaraya, had the चूडाविधान, the ceremony of having his head shaved, duly performed by his father, when he was two years old. He began the study of the alphabet at the age of five :—

इत्थ मतिवाहितद्विहायनो गुरुणा विधिवदनुष्ठित चूडाविधानो यतिराजः पंचमेवयसि चलाचलशिखंडकै र्बांधवकुमारै स्सवयोभि रनवद्या मतिहृद्यतमां लिपि विद्यां परिचितुमारभत (p. 29 of the present work).

In the seventh year, Yatiraja had his Upanayana performed by his father, and he was then sent to live in Gurukula for four years.

सप्तमेवयसि गुरुणा विधिवदुपनीतः * * गुरुकुला नध्यवात्सीत् ॥

एवमुषित्वा हायनानि चत्वारि गुरुकुलेषु * * मातापितृचरणकिसलयसंदर्शन जनित कुतूहलेन * * शनैश्शनै रभजत निजनिवासं ॥

(pp. 30 and 31 of the present work).

At home, Yatiraja who was now eleven years old explained to his loving parents what all he had done in the Gurukula :—

ततस्तैरादरेण पृच्छ्यमाणो निजप्रवासोदंतं निरवशेषमकथयत्

(p. 31 of the present work).

There, in the house of his parents, he learnt Kavyas and Natakas with Alankara, from learned men to whom beauty of literature had become a second nature, and the science of grammar had become the saliva of their mouths.

ततः परमपि तत्रैव सकूलंकषेण विद्याविशेषाभिलाषेण बहुश्रुत्या परिणत-रसिकभावभाजां लालाजलायित व्याकरण फणितीनां सकाशाद्विपश्चितां अपाठीत्सालंकाराणि नाटकानि काव्यानि (p. 31 of the present work).

Then Brahmanya Thirtha sent a disciple as his representative, to bring the boy from his parents, according to the promise made by the parents before the birth of children. Here Somanatha gives an illustration which, after his manner, was probably significantly used :—

तत्रांतरे श्रुतानिखिलवृत्तांतेन तत्रभवता गुरुणा यथार्थनाम्ना ब्रह्मण्ययोगिना स्वप्रतिबिंबइव प्रेपितः कश्चिदग्रणीरंतेवासिनां ॰ ॰ महापुरुषो दशरथमिवगाधेयो बल्लणसुमति मारासाद ॥ (page 31 of the present work).

Like Visvamitra approaching Dasaratha to ask for Sri Rama, the representative of Brahmanya Thirtha approached Ballana Sumati to ask for Yatiraja. Taking this illustration with the previous description of studies after return from the Gurukula, the boy appears to have been about 16 when Brahmanya Thirtha asked for him. Brahmanya Thirtha indeed appears to have been scrupulously fair according to Somanatha, in taking Yatiraja and giving Sanyasa to him. While promising progeny to Ballana Sumati, Brahmanya Thirtha said that he would be pleased if he could have the second son, and attempted no coercion or hard bargaining by insisting on the gift of the first-born son. And even the second

son, Brahmanya Thirtha appears to have taken only after he arrived at the age of discretion. It will be remembered that according to Hindu Law, sixteen is the age of majority.

71. The following was the benediction of Brahmanya Thirtha, when he offered to the parents of Sri Vyasaraya, in three parts, the remnants of the sacred oblation to the God of Fire :—

एतदुपयोगा दूर्जस्वलाया मरण्यामिव पावकाना मचिरादेव भविष्य त्यपत्यानां त्रितयं
पुण्याय भूरियशसे तवपुष्कलायै भूत्यै मुदेव पुरुषस्य पुरातनस्य ।
तत्रोत्तरस्य तनयस्य च संप्रदानात् संप्रीणयिष्यसि मनोमम स प्रियाकः ॥
(p. 25 of the present work).

"By the use of this sacred food, you will have three children like fires from the sacred sacrificial wood; for your merit, lasting fame and great prosperity; and only for the pleasure of God by giving your second son, you and your wife will please me."

When Brahmanya Thirtha said this, Ballana Sumati looked at the face of his wife, and remembering the words of Vyasa in the dream which could not be transgressed, agreed to what Brahmanya Thirtha said :—

इत्यभिहितमात्रएव मेधावी प्रसादसूचितानुमतिः प्रियतमावदनमवलोक्य दुर्लंघं संस्मरन् वचनं व्यासदेवस्य तत्तथेत्युदितवान्
(pp. 25 and 26 of the present work).

When Brahmanya Thirtha sends his representative with a letter to Ballana Sumati, Brahmanya Thirtha appears to refer to the agreement and ask for its fulfilment :—

सद्यएव संधानिर्वहणजागरूकेण भवितव्यं (p. 32 of the present work).

The mother of Yatiraja when she hears of Brahmanya Thirtha's letter gives way to grief :—

दृष्ट्वा सुतं चिरतपःपरिणाहलब्धं विद्याभिरूप्य विनयादि गुणैककोशं ।
स्मृत्वा मुनेर्वचन मप्यविलंघनीयं डोलायमान हृदया जननी बभूव ॥

(p. 32 of the present work).

Next day the father and the mother start with the boy Yatiraja to the hermitage of Brahmanya Thirtha. The sense of duty had triumphed over personal feelings. The boy Yatiraja knew and was willing :—

अन्येद्युरुदिते युगप्रमाणं भगवतिभास्वति अलंघ्यतया व्यासदेवशासनस्य झटिति निर्वहणीयतया प्रस्तुतकार्यस्य जाल्मतरतया चात्मनोजायया सह कृतनिश्चय स्तं पुरोधाय गुरुशिष्यं विदितवृत्तांतेन साकं यतिराजेन समंदंमंदं तत्र भवतो महामुनेरभ्याशमगात् ॥ (p. 32 of the present work).

72. When Ballana Sumati went and presented Yatiraja to Brahmanya Thirtha, the latter was overjoyed and said to Ballana Sumati :—

अयि भद्र पुरा बभूवुस्त्रैशंकवादयो महापुरुषाः सत्यसंधाः
अपि तेषु महानुभावभाक्षु स्वयशः पूरवलक्षसर्वदिक्षु ।
स्वयमेव वितीर्ण संविदब्धिं कमपि त्वामिव नावलोकयामः ॥

(p. 35 of the present work).

"There were great men like Harischandra who would not swerve from their word; but even they are not like you who have willingly surrendered an ocean of intelligence like this boy."

The encomium was deserved. It was after all a gift made for the love of the Lord. मुदेवपुरुषस्य पुरातनस्य (p. 25 of the present work). And like Harischandra, Ballana Sumati may have backed out of his original promise by

expressing unwillingness. But Ballana Sumati was like Harischandra, a man of his word, and he would not back out.

73. The natural version of Somanatha is in no way less inspiring than the supernatural version of the *Vyasa Vijaya*; and the *Brahmanya Thirtha Vijaya* is a modern devotional work on which no historical reliance can be placed. Brahmanya Thirtha could not possibly have lived up to so late a year as 1523 A.D., the year of the copper-plate grant which was given to Vyasaraya, and not Brahmanya Thirtha. As regards the *Vyasa Vijaya* which is not a contemporary work according to its own use of the words अद्यापि= even now, more will be said hereafter.

74. Somanatha continues:—Brahmanya Thirtha treated the boy with a fondness, than which his father could not have shown more. Seeing more than once the range of the boy's intellect which knew no barriers, his learning which knew no blemish, his eloquence which knew no impediment, his good conduct which betrayed no ill-breeding, his modesty which arose from no defect, his form which showed no imperfection, his courage which knew no check, his dignity which knew no depth, and his commanding presence which would compel the respect of rulers of men, Brahmanya Thirtha meditated giving Sanyasa to the boy, in order to stem the rising tide of growing unbelief and hold up aloft the Life of the Vedic Law.

ततः परं पितृजननिर्विशेष मुपलालयन् समुनिरस्य वटोराबाल्य प्राया मकुतो रोधां मेधां अनवद्यां विद्या मव्याहतां वावदूकता मपामरमाचार मनामयं विनय

मविकारमाकारमवार्यं धैर्यं मतिप्रमाणं गंभीरिमाणं महाराजपरिपूजनसूचनविचक्षणं लक्षणमप्य सकृदालोक्य तमेनं जगति पाषंडबर्बुरषंडकंटकिताना मुन्मेषणाय वैदिकाचारपदवीनामाश्रमं तुरीयं संक्रमयितुममंस्त ॥
(p. 35 of the present work).

75. Then the shrewd Yatiraja guessed what was passing in the mind of Brahmanya Thirtha, and on a hot midday with boyish unsteadiness of mind, pensive in mood, he left the hermitage unobserved for the place of his parents. The boy felt fatigued soon in the journey in the noonday sun. He lay down under a great banyan tree with overspreading branches. Sleep soon overcame him and composed his conflicting thoughts. Then a beatific vision came to him. Vishnu descended from Heaven on Garuda, accompanied by Lakshmi and adored by the celestial sages, and informed the boy what high mission he had to fulfil in the world. बोधितनिजावतारकरणीयः (p. 36 of the present work). The boy woke up refreshed and inspired, and went back to the hermitage, as if he had gone out on some other business. कार्यांतरादिव विनिर्गतएव भूयः (page 36 of the present work).

76. Brahmanya Thirtha did not force his will on the boy. He explained to the boy the difference between the different Asramas and the boy himself asked for the Sanyasa Asrama, for fulfilling the wish of Brahmanya Thirtha and for the well-being of the world.

तदनु गणरात्रमतिवाह्य गुरोः प्रत्यहं प्रसंगादिना आश्रमतारतम्यं विवृण्वतः सानुनयः वाचा शिष्यभावं याचमान स्स्वमनोरथपूरणाय भुवनमंगलाय च * * * यथाविधि चतुर्थाश्रमं पर्यगृहीत् (p. 36 of the present work).

Brahmanya Thirtha gave the name of Vyasa to Yatiraja after giving him the Sanyasa Asrama. The taking of Sanyasa by Vyasaraja from Brahmanya Thirtha, looked like the taking of light by the Sun God, in the morning from the God of Fire who keeps the Light in safe custody for the night.

प्रभाते प्रभाकरइव पावकाज्ज्योतिष्कलापं तस्मात्तपसाजाज्वल्यमानात्

(pp. 36 and 37 of the present work).

77. Somanatha begins a new Chapter, the Fourth, with a picture of the youthful Vyasaraja by the side of Brahmanya Thirtha in the hermitage of the latter :—

अथ तस्य गुरूपकंठभाजो विशदा व्यासयतीश्वरस्य कीर्तिः ।
तरसाभिययौ दिगंतभूमिं कलशांभोनिधि निर्जिगीषयेव ॥

(p. 37 of the present work).

Then, in due course (क्रमेण) Sri Vyasaraya whose inherent strength of mind was great, undertook a tour in India. He passed cloud-topped mountains, thickly wooded forests, rivers flowing in charming scenery, cities with palaces, and mutts which were the seat of wonderful austerities. Finally he arrived at the celestial place Kanchi :—

त्रिदशभुवनप्रत्यादेशं देशमगाद्दिष्ट

(p. 37 of the present work).

God Varadaraja of Kanchi on the Elephant Hill is described : —

सुरकरनलिनानां धोरणीचंद्रभासां
कलशजलधिकन्या कामपूजाफलश्रीः ।
मरकतमणिसानौ वारणाधीश्वराद्रेः
प्रविकसति विधातुः प्राक्तनीपुण्यमुद्रा ॥

(p. 38 of the present work).

God Ekamranatha of Kanchi is described, with the serpent, the moon, Parvati and the mango tree :—

साम्राज्यं पवनाशिना मधितुलाकोटिस्फुटं कल्पयन्
कुर्वन्मूर्ध्नि कुमुद्वतीपरिषदा मानंदधेरंकुरं ।
वामे नादिधनुर्धरस्य मधुरा माज्ञां समाराधयन्
भूमौ कोपि रसालमूलरसिकः पुष्णाति मोदं दृशोः ॥

(p. 38 of the present work).

To the young Vyasaraya keen to learn and argue, even the six systems of philosophy which resemble mountains, were as the first morsel of food in the banquet :—

मान्यस्य तस्य महतो महतां सकाशे षड्दर्शनान्यपि धराधर सन्निभानि ।
विद्याबुभुक्षितवतो धिषणामहिम्नो प्राणादिमाहुति दशां प्रथमं प्रजग्मुः ॥

(p. 38 of the present work).

To Vyasaraya who was showing his learning in all systems of philosophy like this, some jealous rival who was a Brahmana only by name, gave poison concealed in food :—

तस्मै महायोगिने जातुचित्तेजोविशेषमसहिष्णुना केनापि ब्रह्मबंधुना धार्तराष्ट्रेणेव दुरात्मना भीमसेनाय गरलं कवलगोपितं प्रायुङ्क्त ॥

(p. 38 of the present work).

Luckily Sri Vyasaraya was apprised of an antidote in a dream, and the use of the antidote brought back Vyasaraya even to more than his ordinary health. It was like Gajendra coming out of the clutches of the crocodile in the classic story :—

ग्राहमुक्तइव गजयूथनाथः पूर्वादप्यधिकमशोभत ॥

(p. 39 of the present work).

After a long stay in Kanchi, Sri Vyasaraya took leave of God Varadaraja, and went to Mulbagal here called Mulva Nagari.

यातेषु भूरिषु दिनेषु यतिप्रवेक स्तेजः प्रणम्य वरदं द्विपशैलचिह्नं ।
देशात्प्रदर्शित विचित्र वचःप्रभाव स्तस्मात्समुल्वनगरीं शनकै रयासीत् ॥
(p. 39 of the present work).

78. Mulbagal was then a great centre of learning. Lakshminarayana Yogi, otherwise known as Sripadaraja, the great Vaishnava scholar of the Madhva school, made Mulbagal his permanent residence, and the fame of his teaching attracted large numbers of students :—

तत्र सततविहिताधिवासं सनकमिव महर्षिभि र्ब्रह्मवादिभि रंतेवासिभि रुपास्य-मानं प्रतिविबुधविटपिपाटन क्रीडनकठोरकुठार धारायमाणवाग्गुंभं हरिदंतर-विसर्पियशः काशवनप्रवर्तित शाश्वत शरत्समयावतारं निक्षेपभाजनमिव मध्वमुनि रहस्यस्य ॥
(p. 39 of the present work).

As soon as Sripadaraja heard that Vyasaraya was coming, he felt delighted

सकृदाकर्णित निजागमनप्रसंग पुलकितमानसं ।

Vyasaraya prostrated himself before Sripadaraja and was warmly welcomed. There Vyasaraya learnt from Sripadaraja all the secrets of Vedantic lore :—

विदुषांगवेषणीय मशेषेण तस्मा त्त्रयीशिखरतत्वरहस्य मसात्सीत् ।
(p. 39 of the present work).

Vyasaraya remained at Mulbagal for a long time, engaged in study and meditation, being pleased with the charm of the country, the holiness of the tanks, the greatness of the company, the kindness of the Teacher,

the calmness of the mind in the surroundings and the proximity of God Narasimha whose full presence was vouchsafed there :—

स च प्रशस्ततयादेशस्य, पवित्रतया महातीर्थानां, भूयिष्ठतया महत्संघस्य, वत्सलतया विद्यागुरोः, प्रशांततया मनसश्च, समग्रसन्निधानवैभवस्य भगवतो नृसिंहस्य कांक्षमाणः करुणां भूयसीं * * * तपस्तपन्महनीयं तत्रैव चिरमवसत् (pp. 39 and 40 of the present work).

It was here and at this time that Sripadaraja requested Vyasaraya to go to the Court of Saluva Narasimha I as already related. Sripadaraja said to Vyasaraya :—

" We find in the world only one excellence in each, all learning in Sārada, all skill in meeting opponents in Bhargava, all keenness of intellect in Brihaspati, all brilliance in the sun, all charm in the moon, all sense of purity in the god of Fire, all courage in the lord of mountains, all liberality in the heavenly tree, and all wonderful deeds in the Lord Vasudeva. But in you, all these excellences are combined and are at their best :—

समस्तमेतत्सु समेधमानं ।
त्वय्येकवास्तव्यतया सभिंधे ॥

(p. 40 of the present work).

Sripadaraja continues his speech to Vyasaraya :—

"To the elephant of Vedic life who, like the lotus plant at the close of day, has gone to sleep for long, drugged by the allurements of the unrighteous, you, like the sun, are able to bring wakefulness. As the king is the protecting dam for all righteousness, it becomes your duty to stay always at the court of the king. You know

that great men like Dattātrēya, in spite of their detachment from the world, adorned the courts of kings in former times for rendering service to humanity."

अतो दिनविरामेणेव खलजनवयोव्यामोहचूर्णेन सरोजिन्याइव चिरेण निद्राणायाः वैदिकाचारमंद्रायाः दिनकरइव भवान् प्रतिबोधनकर्मठी भवति । तत्र सर्वेषामपि धर्माणां राजा सेतुरिति न्यायेन भवता सर्वदा तदास्थानीस्थेयुषा भवितव्यं । पुराकिल योगिनो निस्संगा अपि महांतो दत्तात्रेयादयः जगदुपकरणाय राजन्यसभालंकारा बभूवुः ।
(p. 40 of the present work).

79. God Srinivasa, in the combined city of Chandragiri and Tirupati to which Sri Vyasaraya went at the suggestion of Sripadaraja, is described :—

यत्र च वसता मति यत्नसृष्टैक कुबेरस्य भगवतो वेधसोपि मनसि विस्मय-मुद्वेलयतां नरपतीनां समीक्ष्य संपत्तिमनियत्तामधोक्षज वक्षस्स्थलं केवलं कौस्तुभ-सहायमवबुध्यते ॥
(p. 43 of the present work).

"Seeing the unbounded wealth of many kings which is such as to cause wonder even to Brahma who could create only one Kubera with great effort, it is understood why the breast of Vishnu has only Kaustubha and not Lakshmi on it." The reference is evidently to the story that Lakshmi is residing away from God Srinivasa of Tirupati Hill. The story by the way is Puranik, not Vedantic. According to the Vedanta, Lakshmi is never separate from her lord Vishnu विष्णोरेषानपायिनी. In the first stanza of the *Amukta Malyada*, Krishnadevaraya describes God Srinivasa of Tirupati Hill with Lakshmi on His Breast :-

ఉ॥ శ్రీకమరీయహారమణిఁ జెన్నుగఁ ధానునుఁ గౌస్తుభంబునం।
దాకమలాఙ్ఘాటియును దారతఁ దోఁపఁ బరస్పరాత్మలం॥
దాకలితంబులైన తమ యాకృతులచ్చతఁబైకిఁ దోఁప న।
స్తోకతనంపు దోఁ చెనన శోభిలు వేంకటభర్తఁ గొల్చెదన్ ॥

80. Consideration is necessary, of the following description of Saluva Narasimha I when he sits in Court, at the time when a minister brings tidings of the arrival of Sri Vyasaraya :—

महतीमास्थानमंटपिकामधिवसंतं * * विपश्चितां वदनकमलेषु सकौतुकं दत्तदृष्टिं * * निजविवेकसंतानै रनुकूलाचरणरंजित प्रकृतिभि रमात्यवर्गै रधिष्ठित नेदिष्टमणिकुट्टिमं कालसरीसृपकठोराकार भीषणया कोशपुटादीषदुद्भूतया पुनरपि विरचित प्रस्थानमंगलाय विश्वदिग्विजयाय धूमधोरण्येव प्रतापानलस्य, कादंबिन्येव भुवनमंगलांकुरस्य, वेणिकयेव वीरलक्ष्म्याः, कलिंदकुमारिकयेव कीर्तिगंगायाः निर्मलया निशितधारया कर्बुरितासनभागं ॥
(p. 44 of the present work).

Saluva Narasimha I was seated on a great dais with his eyes resting on the learned men of his Court with pleasure, and with wise and popular ministers sitting in front of him on suitable seats. The seat of the king was adorned by the dark splendour of his sword which was slightly emerging from the scabbard like a great snake. The dark splendour was like the fumes of smoke arising from the fire of valour of the sovereign who was about to start again on a campaign of conquest. The dark splendour also resembled the black clouds that bring plenty to the Earth, the dark tresses that adorn the goddess of Valour, the curls that impart charm to the

goddess of Empire and the dark Yamuna that flows into the Ganges of bright fame.

81. Somanatha was writing with the best information and we know how adept he is in the use of language, —in expression, suggestion, illustration, expansion, condensation and even silence. The description of Saluva Narasimha I with a sword by his side in Court, appears to be significant and recalls the description of him in the Devalupalli plates (*Epigraphia Indica*, Vol. VII, p. 74):—

मीसरगंडकठारी साळुव धरणीवराह बिरुदांकः ।
खड्गैकसहाय (स्सन्) सर्वान्निर्जित्य सार्वभौमो भूत् ॥

The statement here that Saluva Narasimha I became Emperor with the help only of his sword, has been taken to indicate the fact of usurpation of the throne of Vijayanagar. The description of Saluva Narasimha I as being about to start again on a campaign of conquest, appears to indicate that the time described was earlier than 1485-6 A.D. I did not wish to plunge into discussion straightway in the opening section of the Introduction, and I merely indicated there that 1485-6 A.D. was the latest date for the meeting of Sri Vyasaraya and Saluva Narasimha I. I also made a guarded statement that the twelve years' stay at Tirupati of Sri Vyasaraya may have begun in 1485-6 A.D., keeping in view the possibility that the meeting there may have occurred earlier than the beginning of the continued stay. If there was a campaign after Sri Vyasaraya first met Saluva Narasimha I, Somanatha does not describe the campaign, but Somanatha may have omitted the description of the camp-

aign, as it was foreign to the plan of his work which did not contemplate the narration of every incident in the long and eventful career of Sri Vyasaraya.

82. If Sri Vyasaraya met Saluva Narasimha I before the latter started on a campaign, it is likely to have been at the period described as follows, by Dr. Krishnaswami Aiyangar in his "A Little Known Chapter of Vijayanagar History" at page 35 :—

"After dictating terms of peace (to the king of Orissa), Narasimha returned obviously to Chandragiri. He then started on a progress through his dominions."

This period was probably not long after 1475-6 A.D. in which year Saluva Narasimha I was at Rajamandri. The attack of the Mohammedan army described in the *Saluvabhyudaya* and referred to at p. 36 of "A Little Known Chapter" may be taken to have been made when the Mohammedan army was returning, after the siege of Kanchi by the Bahmani Sultan, which was on March 12, 1481 A.D. (p. 30 of the "Little Known Chapter"). The progress of Saluva Narasimha I through his dominions, referred to on page 35 of the "Little Known Chapter" was, in this view, probably between 1476 and 1481 A.D.

83. It was in this progress of Saluva Narasimha I through his dominions that he visited Srirangam and Jambukeswaram. The *Saluvabhyudayam* says :—

तमसि गजवनेशं प्राप्य नत्वा गिरीशं न्यवसदथ तदग्रे श्रीनृसिंहाख्निरात्रं ।
जगति यमधिजंबू मूलमाराध्य लोको भजति सकल जंबूद्वीपमेकातपत्रं ॥

(p. 96 of the *Sources of Vijayanagar History*.)

The statement that the worship of Jambukesvara brings the Empire of Jambudvipa, appears to be an indication that the assumption of Imperial dignity by Saluva Narasimha I was a subsequent event.

Jambukesvaram is a place of antiquity, and a good many inscriptions at the place are recorded in Mr. V. Rangacharya's Inscriptions of the Madras Presidency, Vol. III. Trichinopoly 393 in that book (No. 67 of the Epigraphist's collection for 1903) is an inscription of Saka 1375 Srimukha, corresponding to 1453 A.D., in which the King referred to is Saluva Thirumalairaja, son of Goparaja. Mr. V. Rangacharya remarks that Poet Kalamegha visited the Court of this King and had his famous controversy with Atimadhura and others. 1453 A.D. is not an unsuitable date for the grandfather of the mother of our poet Somanatha, and it is possible that the Kalamegha referred to by Mr. V. Rangacharya was the ancestor of Poet Somanatha. Anyhow both the Kalameghas appear to have obtained learning by Divine grace after an unpromising youth.

84. There is a tradition that Sri Vyasaraya visited Srirangam and delimited the boundaries between the temples of Srirangam and Jambukesvaram, on the principle that, as far as he could run holding his breath, was the jurisdiction of the temple of Srirangam. The *Vyasa Vijaya* embodies the tradition in verse. It begins by saying that, after a tour in the North of India, to Kasi, Gaya, Ganges and the Badari hermitage, Sri Vyasaraya proceeded to Srirangam :—

अथ काशीं गयां गंगां सेतुं बदरिकाश्रमं ।
अन्यांश्चक्रमशो गत्वा रंगक्षेत्र मुपागमत् ॥

At Srirangam, the worshippers of Siva were defeated in arguments by Sri Vyasaraja; but they adopted a stratagem. When Sri Vyasaraya went with retainers and with a drum on an elephant to visit God Ranganatha in the temple, the Saivas closed the door.

अथ करिवरपृष्ठे भेरिनादे प्रवृत्ते यतिवरभटजाते ह्यग्रतोपि प्रवृत्ते ।
यतिकुलतिलके श्रीरंगसंदर्शनार्थं गतवति मिलितास्ते द्वाररोधं प्रचक्रुः ॥

The Saivas said when questioned, that the place was not to be entered by Vaishnavas, as Jambukesvara was also there. Sri Vyasaraya made an agreement with them that he would hold his breath and run, and that as far as he could so run, should be the jurisdiction of God Ranganatha and the remaining area the jurisdiction of God Jambukesvara. Sri Vyasaraya then ran holding his breath, and exhaled it very near the temple of Jambukesvara. The point up to which Sri Vyasaraya ran holding his breath became a Vaishnava holy place. Thereafter Sri Vyasaraya entered the temple of Srirangam in state and worshipped Sri Ranganatha.

तत्सर्वं वैष्णवंस्थानं कृत्वाथमुनिशेखरः श्रीरंगदर्शनार्थंतु भेरीताडनपूर्वकैः ।
छत्रचामरसंघैश्च वेदघोषादिभिस्तथा विभवैर्बहुभिर्युक्तो ययौ देवालयांतिकं ॥

अथोजगन्मंगल मंगलांगं पदानमद्देव वरोत्तमांगं ।
भंगीकृताशेष जनाघसंघं ननाम भक्त्या शिरसा स रंगं ॥

Sri Vyasaraya after bathing in the Cauvery and doing worship, left for Sri Sailam in due course.

कुर्वन् कवेरजातीरे स्नानदेवार्चनादिकं ।
ततो गच्छन् क्रमेणैव श्रीशैलमभिजग्मिवान् ॥

On the way he came to Tirupati, where, as the archaks had just then been killed by the King for an offence, the puja of God Srinivasa was offered to Sri Vyasaraya which he accepted. Sri Vyasaraya did puja at Tirupati for 12 years, according to the mode of worship enjoined in the *Tantrasara* of Sri Madhvacharya.

श्रीनिवासेच्छया प्राप्तं वैभवं वीक्ष्य तन्महत् ।
ओमित्युक्त्वा भक्तिभर स्तंत्रसारोक्तमार्गतः ॥
अपूजयच्छ्रीनिवासं व्यासराजो द्विषट्समाः ।
विभवै र्बहुभिश्चैव तदा भक्तिपुरस्सरं ॥

After the boy came of age, who was born of the pregnant woman who was not killed by the king at the time of the punishment of the archaks, Sri Vyasaraya handed over the worship of the God Srinivasa to the boy, and thereafter, Sri Vyasaraya continued his travels.

85. The *Vyasa Vijaya* says at this point :

गुर्विणीसूतबालं सः संस्थाप्यार्चन कर्मणि ।
यात्रां प्रचक्रमे योगी सर्वत्रापि सुपूजितः ॥

This statement that Sri Vyasaraya continued his travels from Tirupati is a misleading statement, and shows that *Vyasa Vijaya* is a work of comparatively recent date. Somanatha says as will have been seen, that, from Tirupati Sri Vyasaraya went to King Narasa's court at Vijayanagar.

86. At this point, we may well discuss the dates of the incidents so far described. The *Vyasa Vijaya* puts the incident at Srirangam before the meeting with the

king at Tirupati, but the elephant and other paraphernalia at Srirangam cannot have been obtained before the visit to the king. Somanatha makes it clear that Sri Vyasaraya was travelling in quite an ordinary way, before he went to the court of Saluva Narasimha I. The journey from Kanchi to Mulbagal is simply described (p. 39 of the present work), and the journey from Mulbagal to Mahachalapuri is also simply described (p. 40 of the present work). Although from the point of view of devotion and belief in miracle, it is pleasing to believe that the Saivas voluntarily agreed to delimit the boundary of the Jambukesvara temple, it is far more likely from the historical point of view that Sri Vyasaraya was accompanying Saluva Narasimha I on his progress through his dominions, and that, therefore, it was easy to bring about the delimitation of the boundaries between the two temples in the manner described in the *Vyasa Vijaya*.

It has been already indicated that Somanatha has described that, at the time Sri Vyasaraya met Saluva Narasimha I, a further campaign of the latter was in contemplation. Now when it is remembered that Sripadaraja's injunction to Sri Vyasaraya, already quoted, was that the latter was always to stay at the court of the king भवता सर्वदा तदास्थानीस्थेयुषा भवितव्यं (p. 40 of the present work), there is no violence in the conclusion that Sri Vyasaraya accompanied the court of Saluva Narasimha I even into camp. Saluva Narasimha I was founding a new Dynasty, and the association with Sri

Vyasaraya in his progress through his dominions must have given Narasimha, the character of a champion of the Hindu faith which must have facilitated the offer of voluntary allegiance in all Hindu territories. One is reminded of Kalidasa's description of Raghu's progress through India. King Raghu went about only to establish the Dharma. He dispossessed no one of his territory; he only took a tribute for the establishment of the Dharma :—

गृहीतप्रतिमुक्तस्य सधर्मविजयी नृपः ।
श्रियं महेंद्रनाथस्य जहार नतु मेदिनीं ॥

(IV. 43, *Raghuvamsa.*)

No wonder that there was hardly any resistance to the establishment of such a suzerainty which gave plenty of self-government.

Like the paddy plants that after transplantation yield all the better crop, kings accepted the suzerainty of the Emperor Raghu and mutually flourished all the more :—

आपादपद्मप्रणता कलमाइव ते रघुं ।
फलैस्संवर्धयामासुरुत्खातप्रतिरोपिताः ॥

(IV. 37, *Raghuvamsa.*)

87. The starting of Saluva Narasimha I on his campaign to the South is described in the beginning of the fifth canto of the *Saluvabhyudayam.* In the *Sources of Vijayanagar History,* the first stanza of the fifth canto appears to have been taken, as indicating that many marches were made from Chandragiri. (बहुवसतिरगात्; my manuscript obtained from the Madras Oriental

Library reads बहुवसातिरागात्) ; and the second stanza appears to be taken as applying to Chidambaram, although a doubt is expressed as to the identification of the place described in the second stanza with Chidambaram (p. 91 of the *Sources of Vijayanagar History*). At p. 35 of the *Little Known Chapter*, Dr. Krishnaswami Ayyangar says "After dictating terms of peace Narasimha returned obviously to Chandragiri", thereby indicating that the return to Chandragiri is not clearly stated in the poem. Now at the end of the fourth canto, the poet Rajanatha Dindima says :—

> सानुक्रोशमनाः कलिंगनृपति * * पुनः
> श्रांतामात्मचमूं रणेन विषये तस्मिन्निवेश्योचितं ।
> क्षिप्रं राजगृहे स्वसैन्यपतिना कल्हसैस्सहासैर्वसन्
> विश्रांतो नरसिंह एष * * नैषांनिशाम् ॥

There are lacunae in the manuscript of the poem ; but the meaning is clear. The king of Kalinga was re-instated when he surrendered, but a part of the conquering army was left behind in the country, and Narasimha spent the night after the conclusion of peace, in his Royal camp with his intimate friends. The fourth canto, therefore, leaves Narasimha on the border of Kalinga near the field of battle. The first verse of the fifth canto, refers to the arrival after many marches :—

> अथ पटहनिनादै रात्तबोधैरशेषैः
> नियमकृदवनींद्रो निर्गतस्सैन्यवर्गैः ।
> बहुवसति रागान्हीषयन् * *
> ममपि विजितार्कान् दक्षिणाशांजिगीषुः ॥

The meaning appears to be clear. Narasimha left (obviously Kalinga) with his troops with drums beating and arrived (obviously at his own capital Chandragiri) after many marches. The second, third and fourth stanzas therefore must refer to the capital Chandragiri itself :—

पुरमनुपममग्रे पुंडरीकाक्षमैशं
क्षितिपतिरथदृष्ट्वा केवलोभ्येत्य भक्त्या ।
अनमदवनहेतो राहितानंदनृत्तं
शिशिरकरवतंसं * * कुंतम् ॥ २ ॥

निगमशिखर लक्षन्यंचितं कुंचिताग्रं
चरणकमलमुच्चै स्तन्यतोयस्य शंभोः ।
नयन चुलक वृत्त्या स्वाधनृत्तामृतोर्मी
रभजदजडभावो ष्यक्षपादोजडत्वं ॥ ३ ॥

अहिभय (ह ?) सपर्यः शेषया बद्धमौलिः
स निाखिल वसुमत्याः सार्वभौमत्वसिद्धयै ।
विदधदिव नवीनं वीरपट्टाभिषेकं
निरगमदथ तस्मा च्छ्रीनृसिंह क्षितींद्रः ॥ ४ ॥

The meaning appears to be clear. Narasimha first saw the incomparable city, evidently Chandragiri, पुरमनुपममग्रे, he then saw Pundarikaksha, obviously the God Srinivasa on Tirupati Hill ; and then he saw Isvara, probably the God who was near the palace at Chandragiri. (See para 8 of the *Madras Epigraphical Report* for 1903-04.) The description of Isvara in the third stanza above, in the dancing state resembles the description of Isvara at the same place by poet Somanatha—

यत्र च बिरुद पदकटकायित भरतमुनि फणितिमर्मनिर्णयानां सकाशान्नर्तकानां प्रत्यहमभ्यस्तमात्रस्य विद्याविभागस्य परीक्षामिव दधानः भगवान्नृत्यति धूर्जटिस्संध्ययोरुभयोः
(p. 59 of the present work).

In the fourth stanza, Narasimha is described as wearing, for the sake of Empire, on his head the remnants of the offerings (of flowers and perhaps gold ornaments) made to the God, as if he Narasimha was having a new coronation in warriors' style. Then Sri Narasimha left the presence of the God. The God is probably Srinivasa. A serpent is referred to in the description of the God. God Srinivasa is on the top of the hill which is the serpent Sesha according to the Puranic story.

88. The *Sāluvābhyudaya* says that when, as Defender of the Faith, Narasimha started on the progress in the South of India, seated on an elephant, he looked like India going forth, pledged to uphold the cause of the Devas.

विबुधभरणहेतो र्बद्धकक्ष्योऽन्यलासीत् ।
बलभिदिव नृसिंहो वारणास्कंधवर्ती ॥

(5th Canto.)

Rajanatha does not mention the name of Sri Vyasaraya, but that is not a matter of importance as Rajanatha was a staunch Advaitin. If Sri Vyasaraya accompanied Narasimha in his tour, as there is reason to believe as already stated, it is possible that Sri Vyasaraya travelled on an elephant, as Vidyaranya did before in his tour in Northern India (see para 34). In this view

the verse अथ करिवरपृष्ठे already cited from the *Vyasa Vijaya* (para 84), may be interpreted as meaning that Sri Vyasaraya was on the elephant instead of the drum being on the elephant. If it was the drum that was on the elephant, it might mean that the drum on the camel had not yet become the fashion in Sri Vyasaraya's camp, and as the camel became the distinguishing honour of Sri Vyasaraya's Mutt from about 1500 A.D., as explained previously, the Jambukesvara incident must be before 1500 A.D., which of course is correct.

89. Dr. Krishnaswami Ayyangar, in the *Little Known Chapter*, under the heading "Inscriptions confirm these conclusions", says: "Further the earlier inscriptions relating to this period acknowledge the suzerainty of Mallikarjuna. This formality begins to drop out in the sixties, and Virupaksha's name appears but sparingly. Inscriptions after A.D. 1471 give him the full birudas." In another place, earlier in the same book, Dr. Krishnaswami Ayyangar says "When Virupaksha occupied the throne, however, the same binding obligation of allegiance was not felt for the monarch by the powerful chieftain, though the act of usurpation came later, only when there was no alternative left to save the Empire from complete disruption and ultimate ruin.

90. These observations of Dr. Krishnaswami Ayyangar, when considered in view of the probability that Sri Vyasaraya accompanied Saluva Narasimha on his progress in the South of India between 1476 and 1481 A.D., show that the date of Sripadaraja's sitting on

the throne of Saluva Narasimha has to be pushed back, let us say to 1471 A.D., when according to Dr. Krishnaswami Ayyangar, Saluva Narasimha was not feeling " a binding obligation for allegiance" to Virupaksha, and was assuming "full birudas".

91. Mr. Chilukuri Virabhadra Rao, the Telugu author who has written on *Vijayanagar History*, refers in his "Thimmarasu, Minister of Vijayanagar", to a Saiva-Vaishnava incident at Jambukesvaram, locates it in about the year 1493 A.D. and ascribes it to the period of the overthrow of Koneti Raja by Narasa, described in the following verse of *Achyutarayabhyudayam* :—

क्रुधापतंतं सह कुंजरौघैः कोनेटिराजं क्षुभितान्यसैन्यः ।
जग्राह पाणौ जगदेकवीरो जयाब्धिकन्यामपि जन्यभूमौ ॥

(p. 109 of the *Sources of Vijayanagar History*.)

92. If the Saiva-Vaishnava incident of Jambukesvaram related by Mr. Chilukuri Virabhadra Rao is the same as the incident in the life of Sri Vyasaraya, the date 1493 A.D. given by Mr. Virabhadra Rao cannot be correct. Jambukesvaram is not mentioned in the *Achyutarayabhyudayam* or the *Varadambika Parinayam*. It is mentioned on the other hand in the *Saluvabhyudayam ;* and as Dr. Krishnaswami Ayyangar says in the *Little Known Chapter* under the heading "Historical Material gleaned from the *Kavya*", the last war of Saluva Narasimha was against the Muhammadans ; and I have explained before that this may be taken to be against the Muhammadans returning from the sack of Kanchi in 1481 A.D. If the Jambukesvara incident is put down

as happening in the time of Saluva Narasimha I, on account of the visit to Jambukesvaram being described in the *Saluvabhyudayam*, the date of the incident must be between 1476 and 1481 A.D. as already explained. Mr. Virabhadra Rao's statement, however, is corroboration of there having been a Saiva-Vaishnava incident at Jambukesvaram and of its being settled by Royal intervention.

93. Dr. Krishnaswami Ayyangar appears to be right in thinking that the *Varadambika Parinayam* being nearer to the period, is a more reliable authority than the *Achyutarayabhyudayam* with respect to the chronology of the campaigns of Narasa. There is one verse of the *Varadambika Parinayam* which requires special mention here. Narasa's campaigns begin by entry into Vijayanagar which is thus described :—

अद्वैतशास्त्राधिगमेन सम्यक् विद्यामिवासाद्य विवृद्धसत्त्वः ।
विद्यापुरीं वीरवरस्स्वधाम्ना व्यद्योतत व्याप्तजगत्त्रयीकः ॥

Like one who in the pursuit of Advaita, attains wisdom, the great warrior Narasa attained Vidyapuri, by his valour which shone in the three worlds.

The illustration appears to be significantly used. According to the Advaita school of thought, the individual soul, by knowledge and realization, becomes the supreme soul. It is evidently meant that Narasa entered Vijayanagar and usurped the chief authority. The poem goes on to say that after his entry into Vijayanagar, Narasa went to the East and South. Dr. Krishnaswami Ayyangar considers that the campaign in the east was that of

1475 A.D. This is likely. If so, the entry into Vijayanagar must have been earlier than 1475 A.D. It appears to me that the entry was probably about the year 1471 A.D. when, according to Dr. Krishnaswami Ayyangar, as already stated, Saluva Narasimha began to assume full birudas. It is likely that in about 1471 A.D., Saluva Narasimha gained the supreme power, though he did not proclaim himself Emperor till 1485-6 A.D. Nuniz says that "after he (Narasimha) was raised to be king, he took the territories from whomsoever had, contrary to right, taken them from the king". This will fit in with the usurpation being earlier than the Orissa Campaign, though Narasimha may have been content to leave to Virupaksha the dignity of occupying the throne, as Rao Saheb Mr. H. Krishna Sastry puts it, until 1485-6 A.D. The *Saluvabhyudayam* puts the idea of Imperial position for Saluva Narasimha in the words of his minister before the campaign to the frontier of Orissa :—

य इह सकलंमतस्वकार्यैः सभवति भूभरणेन सार्वभौमः ।

He who makes the wish of all, his business, becomes an Emperor by protecting the world.

94. Dr. Krishnaswami Ayyangar says in the Introduction to the *Sources of Vijayanagar History* that Narasimha's progress in the South of India and Narasa's campaign in the South of India were probably different. I have already shown how Narasimha appears to have come to Chandragiri and then gone to the South of India, after worshipping Gods Srinivasa and Isvara at his capital. Narasa does not appear to have gone to the

South of India from Chandragiri. He appears to have gone by the East Coast from the Orissa frontier. The *Varadambika Parinaya* says:—

आदौ जित्वा हरिहयदिशा मात्मसात्कृत्यशक्त्या
तत्राप्युग्रं दिनकरमिव स्थापयित्वा प्रतापं ।
क्षोणीपालः प्रथमजलधेः कूलमार्गेण गत्वा
पारावारांतरघनचमू पंक्तिरागादवाचीम् ॥

(pp. 172 and 173 of the *Sources of Vijayanagar History*.)

It is possible that Narasa marched South direct with the army that, as the *Saluvabhyudayam* says at the end of Canto IV, had been left behind at the Kalinga frontier. If this is what happened, Narasa might have gone south in advance, making a flank attack, while Saluva Narasimha might have made a progress into the south of India from Chandragiri. This might account for the camps and achievements of the two armies being differently described; and Koneti Raja's overthrow may thus also have been in the period 1476 to 1481 A.D.

95. It appears to me that probably Koneti Raja himself was the ruler of the Chola Districts referred to in the *Saluvabhyudayam* and the *Varadambika Parinaya*. Koneti Raja is not mentioned in these two poems; and the Chola is not mentioned in the *Achyutarayabhyudaya*. The omissions may be equated. Koneti Raja is said, in *Achyutarayabhyudaya*, to have been captured, जग्राहपाणौ; and the Chola is said to have been captured in the *Varadambika Parinaya*, जीवग्राहं जग्राह. The *Varadambika Parinaya* says that "the Chola king then fled to the sea coast leaving all his wealth and relatives behind him"

(p. 171 of the *Sources of Vijayanagar History*). This appears to be the very idea expressed in the second of the following lines in the *Achyutarayabhyudaya* :—

जग्राह पाणौ जगदेकवीरो
जयाब्धिकन्यामपि जन्यभूमौ ॥

The Chola king fought with elephants in the *Varadambika Pariṇaya* and so did Koneti Raja in the *Achyutarayabhyudaya*. According to the *Varadambika Parinaya*, Narasa crossed to the south of the river Kaveri and awaited the arrival of the enemy (p. 170 of the *Sources of Vijayanagar History*). According to the *Saluvabhyudayam*, "The Chola king fled away on hearing of the march" of Saluva Narasimha. This is just what the Chola king would have done, as soon as he came to know of Narasa's position to his rear on the south bank of the Kaveri. An army was left behind on the Kalinga frontier by Saluva Narasimha.

श्रांतामात्मचमूं रणेन विषये तस्मिन्निवेश्योचितं ।
(end of Canto IV of the *Saluvabhyudayam*).

Narasa was probably in charge of this army and with it he must have come behind Koneti Raja; Saluva Narasimha came in front of him; Koneti Raja offered battle to Narasa against the advice of his ministers. He was hemmed in and captured. Even the idea of Mr. Chilukuri Virabhadra Rao, that Koneti Raja was a feudatory who succeeded Saluva Tirumalaraja, that he was oppressing the Vaishnavas of Srirangam and that thereby he brought down upon himself this punitive expedition of Saluva Narasimha and Narasa, is supported

by the lines of *Varadambika Parinaya* which say that Narasa considered the Chola king particularly worthy of punishment as he, a feudatory (भृत्येषुयः) acted like a foreigner and harassed the country.

भृत्येषु पीडयति यः परकीयबुद्ध्या
देशानिमान् मम तु दंद्यतमस्सएव ॥

The right claimed here to punish Koneti Raja as a feudatory was probably obtained in the first visit of Narasa to Vijayanagar described in the *Varadambika Parinaya* and ascribed by me to the year 1471 A.D. Probably then Saluva Narasimha became the Kāryakarta of the Empire, as Narasa became later the Kāryakarta of Immadi Narasimha. The arrangement was perhaps an anticipation of what is known in Mahratta History as administration by the Peshwa who wielded almost sovereign powers.

96. Similar to the Jambukesvaram incident, there is another incident in the life of Sri Vyasaraya, connected with the Naddantadi Mutt, otherwise known as the Madhyatala Mutt, on the west coast near Udipi. The incident, as traditionally related, is somewhat miraculous, but there is reason to believe that the incident occurred, like the one at Jambukesvaram, when Sri Vyasaraya was travelling in the company of Saluva Narasimha in his progress through the Indian Peninsula. The incident is traditionally related by people of the Udipi side as follows :-- Sri Vyasaraya went to Udipi, and then to the Madhyatala Mutt belonging to the Udipi Sanyasins of Madhvacharya's school. At Madhyatala, Sri Vyasaraya was worshipping

a stone souvenir of Sri Vedavyasa brought by Sri Madhvacharya from Badari. This stone souvenir belonged to the Madhyatala Mutt and was the property of the Udipi Sanyasins. It was taken away by Sri Vyasaraya; and at the request of the other Udipi Sanyasins, Vadiraja Swami, after he took Sanyasa Asrama, went to Vijayanagar to study under Sri Vyasaraya and while coming away, managed to bring away with him the stone souvenir of Sri Vedavyasa which is now in the mutt of Sri Vadiraja known as the Sode Mutt. Sri Vyasaraya came to know of the disappearance of the souvenir but took no steps to recover it. The *Vyasa Vijaya* does not say that the souvenir belonged to the Madhyatala Mutt, but says in the following sloka that the souvenir was taken away by Vadiraja to the Madhyatala Mutt :—

विसर्जयित्वा निर्माल्यं श्रीमध्वमुनिपूजितं ।
वेदव्यासं गृहीत्वैव मध्यतालमठं ह्यगात् ॥

The Vyasaraya Mutt has a souvenir of Vedavyasa now, and this is said to have been inherited by Rajendra the ascetic of Sri Madhvacharya's line, of the elder branch, from whom Sri Vyasaraya's line is traced. The souvenir of Vedavyasa from the Madhyatala Mutt must be a different souvenir, and if Sri Vyasaraya had originally brought it from the Madhyatala Mutt, it must have been brought under extraordinary circumstances and cannot have been brought against the will of the people of the Madhyatala Mutt, for, if Sri Vyasaraya had gone as merely an ascetic with a few followers, the souvenir could easily have been got back from him.

97. The *Saluvabhyudayam* explains this puzzle, if Sri Vyasaraya followed Saluva Narasimha in his tour of conquest. Dr. Krishnaswami Ayyangar says in the *Little Known Chapter of Vijayanagar History* :—

"While he was backagain at his capital at Chandragiri, Narasimha invaded Nagamandala on the advice of Kutavachalendra-tatavasi [he or (they) that reside at the foot of the Western Ghats ?]. He left a garrison there and returned at leisure with the desire to conquer Prithuguri (Big mountain, probably the Himalayas). It was then that he was attacked by the Muhammadan Army."

In my arguments so far, I have taken Prithugiri to be Penugonda, and taken the Muhammadan army to be that returning from the sack of Kanchi in March 1481. I do not believe that the Prithugiri refers to the 'Himalayas'. Rajanatha was certainly making use of fancy in the *Saluvabhyudayam*, but I think that there is an element of history even in that portion of most fanciful epic description which Dr. Krishnaswami Ayyangar totally rejects. Mr. Sewell, in his sketch of the *Dynasties of Southern India* (Vol. II of the Antiquities, p. 141) quotes the *Ramayana*, Book IV, Chapter 41 and says that the Dasarnas were inhabiting the country south of the Tungabhadra. The *Sabdakalpadruma* says that the Dasarna is the country with ten forts or ten water sources or ten different communities. Considering all this, it appears to me that Rajanatha may have used words otherwise well known, with special meanings of his own, and that in the lines of the *Saluvabhyudayam*,

हैमवतसविधभूमिमगमत् नरसिंहभूपतिरसह्यविक्रमः ।

(p. 98 of the *Sources of Vijayanagar History*), the Hemakuta near Hampi is really meant. The Tungabhadra, there, is even to-day called the Ganges by devotees and I have heard Hampi called Kasi by pilgrims.

The following sloka in the *Saluvabhyudayam*, therefore, probably refers to the coronation of SaluvaNarasimha in Vijayanagar, and if this is so, the date of the coronation must have been 1485-6 A.D.

तदनु प्रसादमुदितःप्रमाणिभिः प्रवयोभिरभ्रसरितः पयोहरैः ।
क्षितिचक्रवर्तिपदसिद्धये नृपैः अभिषिक्त एष पुरहर्तुरग्रतः ॥

(p. 98 of the *Sources of Vijayanagar History*.)

98. After the coronation, the *Saluvabhyudayam* describes the visit of Saluva Narasimha to Gokarna. This is probably the expedition described by Mr. Sewell in the *Forgotten Empire* in the following terms at page 113 :—

"With these remarks, we turn to the more reliable portion of Ferishta's narrative. Yusuf Adil Khan proclaimed himself independent king of Bijapur in A.D. 1489. Shortly afterwards, his rival Kasim Barid, who ultimately became sovereign of the territories of Ahmadabad, in a fit of jealousy, called in the aid of Vijayanagar against Bijapur, promising for reward the cession of Mudkal and Raichur, or the country between the two rivers. Narasimha collected the forces of the Hindus, crossed the Tungabhadra with a large army and after laying waste the country, seized the two cities,

Mudkal and Raichur, which thus once more passed into the possession of Vijayanagar."

99. There is nothing improbable in Saluva Narasimha I having been crowned both before Virupaksha at Vijayanagar and God Srinivasa at Tirupati. Achyuta-Devaraya was so crowned in the time of Sri Vyasaraya :—

प्रणामशीलः फणिशैलशासितुः कदाचिदग्रे करशंखवारिणा ।
पयोधिकांची परिणेतृतास्पदे पदेऽभिषिक्त स्सपरंपरागते ॥

Achyutarayabhyudayam III. 23.

कृताभिषेकः कृपया पुराहरेः स एष साम्राज्यपदेऽभ्यषिच्यत ।
श्लथांबुलेशव्यपदेशतो मही तदा जनिस्स्वन्नतनुस्तदादरात् ॥

Achyutarayabhyudayam, III. 36.

100. Dr. Krishnaswami Ayyangar after discussing Ferishta and Nuniz, says in the *Little Known Chapter*, "According to Ferishta, Timraj (which stands for Heemraj of Scott's translation and Narasa of the Inscriptions) had to act once at the instance of Kasim Barid, and that must have been in behalf of Narasinga or Narasimha I soon after A.D. 1489." Earlier in the *Little Known Chapter*, under the heading Ferishta, Dr. Krishnaswami Ayyangar says :—

"Kaseem Bareed Toork (the *de facto* ruler under the Sultan) who had himself entertained hopes of founding a kingdom at Bijapur, wrote to the Roy of Beejanagar that Muhammad Shah was willing to cede to him the forts of Mudkal and Rachore if he would wrest them from Yusuf Adil Khan. At the same time, letters were addressed to Bahadur Geelany, who possessed Goa and Dureabar (the tract, which, in the language of the

Dekhan, is called Concan) inviting him to invade the country of Yusuf Adil Khan. Timraj, the general of the Roy of Bijayanagar, having crossed the river Tungabhadra, laid waste the country as far as Mudkal and Rachore, and Bahadur Geelany reduced the fortress of Jumkindy. Yusuf Adil Khan was too weak to repel these attacks by force. He accordingly made peace with Timraj, and expelled Bahadur Geelany from his dominions."

101. It appears to me that it was in this peace that Narasa restored to Yusuf Adil Khan, Manavadurga referred to in the *Varadambika Parinaya* and the *Achyutarayabhyudayam*. It appears to me that it was in this campaign that both Narasa and Narasimha went to Gokarna. Bahadur Geelany who was in possession of Goa was on the same side as Narasa and Narasimha in this campaign, and the visit to Gokarna in the course of this campaign becomes very probable. Narasa probably went in advance, as Ferishta says, and Narasimha probably went in the rear. Something like this was the arrangement in invading the Chola country, as has been already explained. Narasa then went by the east coast and Narasimha went from Chandragiri. In the eleventh canto of the *Saluvabhyudayam*, it is said in the following lines that the Pārasika king who was a boy was protected and given back his place. If this has any meaning, it perhaps refers to the request of Kasim Barid in about 1489 A.D. on behalf of Sultan Muhammad Shah who was then a boy of about nineteen.

परिपाल्य एष खलु पारसीकराट्
भवतापुनःपदमवापिताश्शिशुः ।

It was probably in this campaign of 1489-90 A.D., that Narasimha took the honour of the green umbrella, as this verse from the seventh canto of the *Sāluvābhyudayam* appears to say :—

हूणस्सुरत्ताण नृपोथवोभौ त्राणौ परित्राणधरौ नृपेण ।
× × पामर भूमिपाल च्छत्रं हरि च्छत्रनृपोप्यगृह्णात् ॥

A camel corps of Narasimha is mentioned in the same canto, as having been furnished by a feudatory prince :—

उष्ट्राधिपस्सोभवदुष्ट्रपालो गजाधिपस्सोपि गजाधिपोभूत् ।
अश्वाधिपोभूत्स्वयमश्वपालो प्यंगाधिपोभूदखिलांगपालः ॥

The bearing of this reference to the green umbrella and the camel, on the history of Sri Vyasaraya whose Mutt claims the special honour of a green umbrella and a camel will be further discussed in a later context.

102. We must now return to the Madhyatala incident in the life of Sri Vyasaraya which occurred, as there is reason to believe, when Sri Vyasaraya was accompanying Saluva Narasimha on his tour of conquest. The *Saluvabhyudayam* had to be discussed to fix the dates of the campaigns of Narasimha and it has now to be further discussed. The Muhammadan army that Narasimha met near the Prithugiri may also be taken as the army of the Zamorin and other Muhammadan Powers on the west coast. This does not vitiate the argument in the previous pages, but only puts forward the latest date for the return of Narasimha to the neighbourhood of Vijaya-

nagar from 1481 A.D. the year of the raid by the Bahmani Sultan on Kanchi, to 1486 A.D., the year of the coronation at Hampi described in the *Saluvabhyudayam* as already shown.

103. In para 97, Dr. Krishnaswami Ayyangar's opinion has been quoted, that "Narasimha was back again at his capital at Chandragiri" and then "invaded Nagamandala on the advice of Kutavachalendra tatavasi". A careful reading of the *Saluvabhyudayam* shows that Narasimha did not return to Chandragiri before he went to Nagamandala. Towards the end of the fifth canto, the visit of Narasimha to Anantasayana is described :--

कतिपयदिवसै स्तत्कांक्षयासा वनंतो प (प) दशयन मेत्य प्राणमत्

There is a gap in the manuscript after this, and the next passage we read is about a war. The battle appears to have been desperate. Narasimha and his army appear to have been surrounded. Narasimha appears to have been leading with the cavalry, and on the advice of his minister, appears to have joined the infantry, as the head of the army deserved protection. Then all arms joined in the battle and the fighting raged furiously. When the battle was in its most critical stage, Narasimha mounted a horse and charged in all directions, scattering the foe.

आतिबल मातिरंग स्संहितं वीक्ष्य सिंहध्वनिपटुभटसिंहै स्संहृताशं हताशं ।
रणभुविनरासिंहो रंहसारुह्य वाहं × × गकुलमिव सिंहः संहरन् बृंहतिस्म ॥

Narasimha appeared to bear a charmed life.

अयमय मनुसोयं सोयमग्रेऽभितो या
त्ययमय मयते मा मायतै स्साय (कौधैः) ।

दलयति युधि मायाकायभाक् प्रायशोऽसा
विति भयमयत स्तै नाय मक्ष्णानुमेयः ॥

No quarter was given or taken in this battle. The poet says that the battle resembled the fight of Arjuna with the Samsaptakas.

स चतुर मथहत्वा तत्र संशप्तकानां
नियुतमपिच भीष्मान् सुप्रतीकान् द्विपांश्च ।
शकलित गुरुकर्णौ दुर्नयानां प्रतूर्ण
तदकलयदपार्थं पार्थिवः पार्थकीर्ति ॥

The reference in the third line of the above verse to big ears that were shattered, is evidently an indication that the foes were Mussalmans whose ears were not bored like those of the Hindus.

Narasimha had extricated himself from the ambuscade, but the road to the western sea was barred by the barbarian mountain chief (शबरेंद्र).

अयमथ शबरेंद्रो बिंदुरायस्य बाहू
धनुषिच्चकृतशिक्षौ दाक्षिणादक्षिणौ तौ ।
विजयसदृशवीर्यां वुद्धतौ द्रावपिद्राक्
अचलयदपराब्धे रध्वरोधात्तयुद्धौ ॥

Narasimha overcame all opposition and the rivers of blood that flowed made Parasurama's exploits pale into insignificance. The reference to Parasurama is evidently with a purpose, as the land was Parasuramakshetra. After seeing the flight of his enemies, Narasimha camped on the shore of the western sea at the end of the fifth canto: –

तीरेंबुधेर्मंदिरे ।
विश्रांतोरचिताह्निकादिर(न)य द्वीराग्रणीस्तां निशां ॥

104. The end of the fifth canto thus leaves Narasimha on the shore of the western sea and the beginning of the 6th canto gives no hint of any return to Chandragiri. The Kutavachalendra-tatavasi who led Narasimha over the hills may be simply ascetics who lived at the foot of the mountains. Kutapa or Kudava means an ascetic or a sage. In any case, as there is no mention of a return to Chandragiri from Anantasayana, and as there is a mention of a Muhammadan army on the west coast, it is permissible to think that Narasimha passed through the territory of the Zamorin; and in view of the tradition that Sri Vyasaraya took the souvenir of Sri Vedavyasa from the Madhyatala Mutt, it is likely that the present of the souvenir by the Udipi Sanyasins to Vyasaraya was in recognition of the services rendered in bringing Narasimha to the country and ridding it of persecution at the hands of alien rulers. The persecution is referred to in the following lines of the 6th canto of the *Saluvabhyudayam.*

भृशपीडिता जगति यै विंसुमरमदै र्द्विजालयः

The battle on the way to Prithugiri by which this persecution was ended was probably on the west coast, judging from the verse :—

चरमाब्धिमेति किल शोणनद इति वचोह्रिकेवलं ।
चित्रमिह रुधिर शोणनदाः प्रथमांबुराशि मभजंत तत्कृताः ॥

It may be that the Sona river mentioned here in the

first half of the verse is the Suvarna River near Udipi. There is a Kudupa hill also near Mangalore. Narasimha left the country establishing the Hindu Dharma there :—

सविधाय तज्जनपदंच निगमनिरतं निजाज्ञया ।

105. There is reason to believe that Rajanatha uses the word "Dasarna" in the sense of "The Land of the ten rivers" meaning thereby the land of many rivers. The country round about Udipi has many rivers, and Mr. Krishnaswamy Iyer who read only the description of the *Madhva Vijaya* mistook the land for the Punjab in his work on the *Life of Madhvacharya* (see p. 7 of Mr. C. M. Padmanabhachar's *Life and Teachings of Madhva*). *The Saluvabhyudayam* says, in the 6th canto, after the defeat of the Muhammadan army near the Sona River :—

असुरांशसंभव दशार्ण नृपतिबलमोहना दसौ ।
सार्थं मकृत नरसिंह नृपो भुवनेऽत्र मोहनमुरारिकीर्तनम् ॥

It is possible that the charming Krishna referred to in this verse is the Krishna of Udipi and that there was a a thanks-giving service there for the victory over the foreigners. If so, the Sona River would probably be some marches away from Udipi.

106. Explaining the contents of Canto V of the *Saluvabhyudayam* at page 91 of the *Sources of Vijayanagar History*, Dr. Krishnaswamy Ayyangar remarks :—

"He (Narasimha) receives tribute from the kings all along the way, and there is no record of war at all except on the Travancore frontier." The reason for this extraordinary circumstance is likely to be that Narasa preceded

Narasimha up to the Travancore frontier, but returned from there *via* Seringapatam, leaving Saluva Narasimha to come back from Udipi after travelling through the west coast. If Saluva Narasimha advanced by himself on the west coast, he would have had to put down opposition himself and that is what we actually find. Narasa might have returned early to the neighbourhood of Chandragiri, having heard of the Muhammadan raid to Malur and Kanchi, and if so, Narasa's appearance before Seringapatam would be in the rainy season of 1481 A.D. The hurry with which Narasa was returning to Chandragiri would also explain why Narasa crossed the Kaveri at a time of floods near Seringapatam. At page 91 of the *Sources of Vijayanagar History*, Dr. Krishnaswamy Ayyangar takes Prithugiri to be Penukonda, and not the Himalayas, as in the *Little Known Chapter*. But after all that has been said, I incline to the view that the Prithugiri was on the west coast. The following description of Prithugiri with many water falls, great heights and waving trees, applies to the Western Ghats rather than to Penukonda :—

तपनीय सालचयभाजिबहुसरासि योजमायते ।
श्रांत मविरतनभोगमनाद् ग्रहमंडलं भजति यत्र विश्रमम् ।
धवलितपल नवचंद्ररुचि.........भटाविधूत चामरम् ।

(6th canto of *Saluvabhyudayam.*)

The word मोहनमुरारि in the verse mentioning the Dasarna country may be also a title of Saluva Narasimha. (*Vide Sources of Vijayanagar History*, p. 89, extract from *Varahapuranam.*) In this case, the meaning

may be that Narasimha displayed his strategy by going up from the Dasarna country in a pass not secured by the Muhammadans.

107. The date for Sripadaraja's sitting on the throne of Saluva Narasimha I, having gone back to 1471 A.D. (*vide* para 90), the date of Brahmanya Thirtha's demise has to go back from 1475 A.D. (*vide* para 4). The traditional date given by Sri Vidyaratnakara as Sarvajit which is 1467 A.D. (*vide* para 67), may, under the circumstances, be well accepted for the demise of Brahmanya Thirtha. The famine on which the date of Brahmanya Thirtha's demise was fixed as 1475 A.D., is the one referred to in the verse which is published in the abstract at the end of *Brahmanya Thirtha Vijaya* and is quoted in this sketch at the end of para 69. I think that that verse giving the history in brief may be really ancient while the *Brahmanya Thirtha Vijaya* is manifestly modern. That verse, it will be seen, places the famine before the birth of Vyasaraya, while the *Brahmanya Thirtha Vijaya* places the famine after Sri Vyasaraya's birth in the following verse :—

इत्यर्थित स्संयमींद्रः स्वैरितच्छास्समंततः ।
पौरसस्य मपुष्णात्सः कृपादृष्ट्याभवृष्टिभिः ॥

Now in the period to be examined, there were two great famines one in 1423-25 A.D., and the other in 1472-74 A.D. (*vide Dharwar Gazetteer*, pp. 404 and 406). I took the latter famine into consideration when I fixed the date 1475 A.D., for the demise of Brahmanya Thirtha, but, as

1467 A.D., the year Sarvajit, the traditional date of demise given by Sri Vidyaratnakara Thirtha of the Vyasaraya Mutt (see para 67) is now seen to be good enough for acceptance, the verse at the end of para 69 may be strictly interpreted, assuming it to be an ancient verse, and the famine of 1423-25 A.D. may be taken to be the one in which Brahmanya Thirtha came to notice, and this would be before the birth of Sri Vyasaraya. There is one peculiarity in this presumably ancient verse which deserves mention while passing. The verse is also capable of another interpretation which does not involve the miracle of bringing a dead man to life. That interpretation would be :—

"Having by good rains brought back to life Karnata which was dead, having made a Brahmana a member of the community of sixty, and his son the Muni Vyasa, he obtained an idol of Vittala in a forest." An alternative construction of the word 'dead' in the ancient verse may be the cause of the story of a dead man being brought to life. The origin of the Brahmana community of Sixty (षाष्टिक= ಅರವತ್ತು ವಕ್ಕಲು) is clouded in obscurity. This community may have had its origin in special selection; and if, as one party holds, Sri Vyasaraya's father belonged to the Brahmana community of the Six Thousand (आरुवेलु), he may have been selected into the community of the Sixty.

108. Now turning to Somanatha, it has been already observed that he is a great master of style and that he is an adept in the art of condensation and expansion according to poetic need (*vide* para 81). He

appears to have passed over Brahmanya Thirtha's demise in the words 'in due course', क्रमेण, in the beginning of the fourth chapter of his work (*vide* para 77). Brahmanya Thirtha could not have died after Sri Vyasaraya returned to Kanchi from his tour, for, if Brahmanya Thirtha was then alive, Sri Vyasaraya would have hastened to his side in his old age, and not tarried in Kanchi and Mulbagal as he did. And if, as is clear now, Brahmanya Thirtha died as early as 1467 A.D., and not as late as 1475 A.D., and Sri Vyasaraya went on a tour to complete his education immediately after Brahmanya Thirtha's demise, it follows that the origin of the Mutt at Abbur known as Brahmanya Thirtha's Mutt must have been similar to the origin of the Akshobhya Thirtha, Sripadaraja and Madhava Thirtha Mutts, which, while not belonging to the main line of descent of Sri Madhvacharya, commemorate in a special manner the ascetic in the main line of descent, from whom they branched off into a line of their own. For, while Sri Vyasaraya lived and represented the main line of descent from Sri Madhvacharya through Brahmanya Thirtha, the Brahmanya Thirtha Mutt had simultaneously its own representatives in Sridhara Thirtha, and after him in Raghupathi Thirtha. This information is deduced from an inscription on stone reported by the Brahmanya Thirtha Mutt of Abbur to have been found in Kundapur on the western coast.

109. This stone inscription of Kundapur is a grant by a Barkur Chief to Anegondi Raghupathi Thirtha and

Srinivasa Thirtha in Saka 1447 on Monday, the first day of the bright half of the month of Phalguna in the year Parthiva. The date regularly corresponds to Monday, the 12th February 1526 A.D., but there was no lunar eclipse on that day as stated. There was, however, a lunar eclipse a short time before, *i.e.*, on 29th December 1525 A.D., which corresponds to पार्थिव पौष पूर्णिमा. The noteworthy point in this inscription is, that Raghupathi Thirtha is shown as a contemporary of Srinivasa Thirtha and as one entitled to mention before Srinivasa Thirtha, whereas according to the genealogy recently published by the Brahmanya Thirtha Mutt, Raghupathi Thirtha was the fourth in descent from Srinivasa Thirtha, Rama Thirtha and Sridhara Thirtha being the two Swamis in the middle in the order of succession. It is safe to conclude that Srinivasa Thirtha and Rama Thirtha who are claimed for the line of descent of Sri Vyasaraya's Mutt do not belong to the line of descent of Brahmanya Thirtha's Mutt also, and that Raghupathi Thirtha was descended in a separate line from Brahmanya Thirtha through Sridhara Thirtha alone. This conclusion will avoid the hopeless chronological misfit by several generations which will occur otherwise, and will also explain how Raghupathi Thirtha who was probably in charge of the independent Mutt of Brahmanya Thirtha, took precedence in mention, in the grant of 1526 A.D., over Srinivasa Thirtha, who was at the time only the heir-apparent to Sri Vyasaraya's Mutt, as Sri Vyasaraya was then alive. The joint grant to the two Swamis

was probably a joint grant to the two Mutts. Sri Vyasaraya was occupying a great position at Vijayanagar at the time, and Raghupathi Thirtha may have been one of the many Swamis who studied under Sri Vyasaraya. Narayana Yati, head of Akshobhya Thirtha's Mutt and Vadiraja, head of the Sode Mutt, were such ascetic students of Sri Vyasaraya. There were also lay students.

गृहमेधिना मंतेवासिनां वेदशिखरार्थतत्त्वं व्याकुर्वंतं

(page 69 of the present work.)

110. If Brahmanya Thirtha's demise occurred in 1467 A.D., as shown, the birth of Sri Vyasaraya in 1447 A.D., according to the tradition recorded by Sri Vidyaratnakara Swami (*vide* para 65), becomes probable and acceptable; for, the interval between 1447 A.D. and 1467 A.D., is only 20 years, and about 16 years or more of this period Somanatha has described in detail. It has been said in para 65 that there is a discrepancy in the week-day of the traditional date of birth; but if, as Mr. Venkatasubbia says in "Some Saka Dates in Inscriptions" in para 20, the previous year 1446 A.D., is tried, अक्षय अधिक वैशाख शुद्ध सप्तमी is a Sunday, 1446 A.D. may, therefore, be taken as the year of birth of Sri Vyasaraya. It will be shown in the sequel that the year of demise is 1539 A.D. A life of 93 years for Sri Vyasaraya is not impossible and well accords with the tradition on the subject.

111. Sri Vyasaraya started on an independent tour, soon after 1467 A.D.. at a time when he was about 20

years old, and it will be seen from the sketch of Sri Madhvacharya's life given before, that Sri Madhvacharya was also of about the same age, when, being born in about 1238 A.D., he started for Badari in about 1258 or 1259 A.D. Somanatha appropriately describes the different periods of life in Sri Vyasaraya's career. When Sri Vyasaraya returned to Kanchi from his first independent tour, people said "He is a wonderful boy ascetic".

प्रापाश्रमा देष तुरीयमाद्या दतीव तद्धि स्वयमप्युदग्रान् ।
गुणानुपेत्य श्रवणाभिधानान् मध्यास्थिता नुत्तरमालल्बे ॥

(p. 38 of the present work.)

It was then probably 1473 or 1474 A.D. When Sri Vyasaraya reached Mulbagal, it was probably 1474 or 1475 A.D. He was then a handsome young man and appeared like the God of Fire, for whose absence his spouse Svaha should be pining in the world of Gods :—

एवं सदृष्ट्वा यतिसार्वभौमं तेजोभरै र्दीपित दिग्विभागं ।
स्वाहां चिराद्गाढतरस्वकांत वियोगबाधा विषयां शशंके ॥

(p. 39 of the present work.)

When in about 1476 A.D. Sri Vyasaraya went to Saluva Narasimha's Court, he was youthful and appeared in his rose-coloured ascetic's robe, like the Mountain of the East with the morning Sun playing on the hill-top, like the full jar of water auspicious to the world and adorned with the sprouting leaves of the celestial wish-giving tree.

मृदुलकाषायपटेन परिवीतं बालातपच्छदोपगूढमिव प्रथमाचलशिखरं
नंदनतरुपल्लवाकीर्णमुखमिव जगन्मंगळपूर्णकुंभं

p. 47 of the present work.)

It is very likely indeed that at this period Sri Vyasaraya ran at Jambukesvaram, holding his breath as already stated. When Sri Vyasaraya entered Vijayanagar in 1498 A.D., he was about 42 years old, as will be seen, and he had seen much of life. Somanatha opens out a vista of reminiscence in the passage beginning with 'By him requested in the past, in his period of pilgrimage, did ferocious robbers in the forest attracted by his personality, bring twigs and leaves of trees for a long time, as if they were his servants.'

अनेन खलु पुरा तीर्थपर्यटनेषु अधिकांतार मपहरतेत्युदितमात्रा त्सविभ्रमाः कुंभीलका अपि दारुणाः प्रेष्याइव केवलं तरुपल्लवानि चिरमुपाहरन् ॥
(p. 57 of the present work.)
When at the time of the abhisheka in about 1520 A.D., as will be shown later, Sri Vyasaraya entered Sri Krishna Devaraya's Court, he was an old man. He must have been 74 then. Somanatha describes that Sri Vyasaraya then was looking at the lines of a book and wore spectacles, from which great age could be inferred, meaning that otherwise, he was strong for his age :—

करकमलमधुप धोरणिकायामिव पुस्तक विभागरेखायां निभृत निक्षिप्त चक्षुषं नासिका नालभाग प्रतिफलितेनेव नयनयुगलेन स्वच्छतरोपलोचन गोलके नानुमितवार्धकदशातिशयं ॥
(p. 72 of the present work.)

112. 1467 A.D. and the years following were suitable for a tour in Northern India. The great Muhammad Gawan was then in power at Kulbarga. At Dehli, Bahlol Lody Afghan was the Sultan and he was a mild prince. Keene, in his ***History of India***, says that Bahlol

Lody employed both Hindus and Mughals in his service. Pakshadhara Misra of Mithila was then teaching in Northern India the Logic based on the Chintamani of Gangesha Upadhyaya (pp. 79 and 81 of Rai Saheb Dinesh Chandrasen's *Chaitanya and His Companions*). There is a charming story that Pakshadhara in the course of a pilgrimage visited the Mulbagal College when Sripadaraja was teaching there, and spoke highly of Sri Vyasaraya who conducted the discussion at the time, saying that he knew of no opponent worthy of himself except the modern Vyasa.

यद्धीतं तद्धीतं यद्नधीतं तदप्यधीतं ।
पक्षधरविपक्षः नावेक्षि विना नवीनव्यासेन ॥

It is possible that Sri Vyasaraya had met Pakshadhara Misra in the North, and that the latter had returned the visit. Somanatha says that when Sri Vyasaraya went to the Court of Saluva Narasimha (this was in about 1476 A.D., see para 82), the discussion with the philosophers there was according to the Logic of the Chintamani school :—

मणिकारमत मनूद्यविरचिते समयबंधे

(p. 52 of the present work.)

113. Rai Saheb Dinesh Chandrasen, in his "*Chaitanya and His Companions*", throws a great deal of light on Vaishnavism of the Madhva school in Bengal.

He says at page 297 "It was to the Maddhi sect that Bengal owes her great Vaishnava faith, the culminating point of which was reached in the life of Chaitanya. We find in the *Bhakti Ratnakara* that Vishnu Puri, a disciple of Jayadharma, the tenth leader of this sect, popularized

the Bhāgavata amongst the Bengalis about the middle of the 13th century by his celebrated Sanskrit work called the Bhakti Ratnavali. This seems to be the first impetus to Vaishnavism that came from the Maddhi order in Bengal."

If Sri Madhvacharya met Dhanuj Rai as I indicated in an earlier context (para 18), probably Sri Madhvacharya visited Navadvipa then, but Rai Saheb Dinesh Chandra's writing shows that it was Sri Rajendra's Mutt that really gave the first impetus to Vaishnavism in Bengal. The Jayadharma referred to as the tenth leader of the Madhva sect by Rai Saheb D.C. Sen in the above extract, was the disciple of Sri Rajendra (*vide* p. 207 of *Chaitanya and His Companions*). Jayadharma is known as Jayadhvaja in the genealogy of Rajendra's Mutt, and it is Rajendra's Mutt that is now known as Sri Vyasaraya Mutt, on account of the great distinction conferred on Rajendra's Mutt, by Sri Vyasaraya, the lineal spiritual descendant of Rajendra, whose biography is the present Vyasayogi Charita of Somanatha. It will be seen that Rai Saheb D. C. Sen at p. 207 of *Chaitanya and His Companions* gives the genealogy of Sri Vyasaraya Mutt as the genealogy of the Madhva School. Taking the order of succession as that of the first-ordained Swamis, the Vyasaraya Mutt represents the elder line and thus also the main line, and Rai Saheb D.C. Sen shows what the tradition of Bengal is in this respect, although, by later-day developments, the Uttaradi Mutt claims to be the main line, which claim, however, is not admitted by all other Mutts.

114. Brahmanya Thirtha's demise took place in 1467 A.D. (see para 107), and Sri Vyasaraya evidently went to Northern India, soon after. Jayadhvaja had spread the Vaishnavism of Sri Madhvacharya in Bengal as Rai Saheb D.C. Sen says, and when Sri Vyasaraya went to Northern India, in 1467 A.D., he must have found friends and welcome waiting for him. Lakshmi Thirtha, evidently a Brahmana of the North, appears to have taken Sanyasa from Sri Vyasaraya. At page 299 of *Chaitanya and His Companions*, Rai Saheb Dinesh Chandra Sen says:— "The 13th leader of the Maddhi sect was Lakshmi Thirtha. He was born about the middle of the 14th century and lived to a good old age. We do not credit the story to be found in some old Vaishnava biographies that Nityananda ever met him during his tour. Nityananda was born in 1477 A.D." If Rai Saheb D.C. Sen has based his date for Lakshmi Thirtha, only on the date of Sri Madhvacharya which he has taken at 1191 A.D. at page 257 of his work, the date for Lakshmi Thirtha may have to be revised, when Sri Madhvacharya's date of birth is taken as 1238 A.D.; and in this case, the old Vaishnava biographies may be true, and Nityananda may have met Lakshmi Thirtha. Lakshmi Thirtha is not likely to have taken Sanyasa from Sri Vyasaraya earlier than 1467 A.D., as Sri Vyasaraya visited Northern India only after 1467 A.D., as we have seen before; and if, as Rai Saheb D. C. Sen says, Lakshmi Thirtha lived to a good old age, he may well have lived after 1477 A.D., and met Nityananda.

115. It has been said before (para 112) that Sri Vyasaraya possibly met Pakshadhara in the North. The dates are not unsuitable. Vasudeva Sārvabhauma was a student of Pakshadhara of Mithila, and the *tol* of Vasudeva flourished in Nadiya between 1470 and 1480 A.D. (p. 81 of *Chaitanya and His Companions*). Pakshadhara's college continued for some time, after Vasudeva's school was started. Sri Vyasaraya's visit to Northern India was soon after 1467 A.D.

In para 47, the incident of Gopalakrishna dancing before Sri Vyasaraya has been referred to, the description of Somanatha on page 57 of the present work has been quoted, and it has been suggested that the incident was probably the same as that described in the *Vyasa Vijaya.* The description as given by Somanatha of the charming boy, Krishna, dancing before Sri Vyasaraya with a ball of butter in his hand, also recalls to mind the tender and lovely story told in connection with the visit of Madhavendra Puri to Brindavana (pp. 212 and 213 of *Chaitanya and His Companions*). Madhavendra Puri was the disciple of Lakshmi Thirtha who in turn was the disciple of Sri Vyasaraya. To Madhavendra Puri who was fasting, a lovely boy brought and gave milk and fruits and said: "I live in this village. The villagers would not allow anybody to fast here. Some ascetics beg rice and bread, and others beg milk, the villagers give them, *but I give to those who do not beg of any one.*"

116. At the end of the first chapter of this intro-

duction we left Sri Vyasaraya at the Court of King Narasa at Vijayanagar. The hardships of the days of pilgrimage of Sri Vyasaraya's youth had then become a pleasing reminiscence.

अनेन खलु पुरा तीर्थपर्यटनेषु

(p. 57 of the present work).

Before proceeding to the next chapter of Sri Vyasaraya's life, one incident has to be referred to. It has been said (para 14) that Sri Vyasaraya overcame his opponents in a great assembly at Vijayanagar in King Narasa's time. The chief opponent was one Basava Bhatta from Kalinga.

प्रवावदूकातातिरेकेण धिषणमपि तृणायमन्वानं बसवाभट्टनामानं कंचन कालिंगमनीषिणं पुरस्कृत्य भगवता तेन तापसकेसरिणा सह विजिगीषया ॥

(p. 60 of the present work.)

After obtaining victory in the assembly, Sri Vyasaraya treated Basava Bhatta very well; and this made Basava Bhatta blush all the more.

वैलक्ष्यमारचयतोपि कलिंगसूरे स्तस्य प्रदातृमणिनामुनिना वितीर्णं ।
मध्येनरेंद्रसभ मप्रतिभांगतस्य वैवर्ण्यमेव वपुषि प्रकटीबभूव ॥

(p. 61 of the present work).

It is believed that it is from this Basava Bhatta that Sri Vyasaraya Swami obtained the linga of Siva that is worshipped on Mahasivaratri days in the Mutt to this day (see para 4). The idol of God Srinivasa in the Mutt is also a souvenir of the days when Sri Vyasaraya was worshipping God Srinivasa on Tirupati Hill. And on Tirupati Hill itself, there are special honours paid to the

Vyasaraya Mutt in memory of the stirring days of old, when Hindu Civilization was saved and Sri Vyasarayaswami was the guardian saint of the Vijayanagar Empire.

VI.

117. When Sri Vyasaraya was installed in Vijayanagar as the guardian saint in the time of King Narasa, friends began to flock to Vijayanagar. Raghunatha Thirtha, the pontiff of the Uttaradi Mutt, who came to the seat in Saka 1366=1444 A.D. died in the year Dundubhi, Saka 1424=1502 A.D. in Malkhed outside the Vijayanagar Empire. His successor Raghuvarya Thirtha evidently moved to the Vijayanagar Empire and he died at Vijayanagar in Saka 1479=1557 A.D. In the Mutt now known as Sri Raghavendraswami's Mutt, Jitamitra Thirtha died in Saka 1420=1498 A.D. at Kudlur on the Krishna River. His successor Raghunandana Thirtha evidently moved to the Vijayanagar Empire and he died in Vijayanagar in Saka 1455=1533 A.D. His successor Surendra Thirtha was a particular friend of Sri Vyasaraya according to tradition. Sri Vyasaraya gifted to Surendra Thirtha his own disciple who afterwards succeeded Surendra Thirtha in Saka 1461=1539 A.D. as the famous Vijayendra Thirtha. Pontiffs, in those days as now, appear to have arranged that their last resting places, the Brindavanas, should be in places where they had the most support. The successors of Sri Vyasaraya, for example, followed the fortunes of the Vijayanagar Empire. Srinivasa Thirtha and Rama Thirtha lie buried near Vijayanagar in the Navabrindavana, Lakshmi Kantha lies

in Penugonda to which the capital of the Vijayanagar Empire was transferred from Vijayanagar; Sripathi Thirtha and his disciple Sri Ramachandra Thirtha lie in Vellore to which the capital of the Vijayanagar Empire was further moved; and Sri Lakshmi Vallabha Thirtha lies near Vishnusamudra in Belur in the Mysore State in the last capital of the last titular Emperor of Vijayanagar.

118. In the *Indian Antiquary*, Vol. 45 (1916) at p. 172, Sir Vincent Smith reviews Mr. Sewell's article entitled "The Kings of Vijayanagar, A.D. 1486-1509" and Dr. Krishnaswami Ayyangar's *A Little Known Chapter of Vijayanagar History*, and sums up his conclusion as follows:—

"The three events, namely (1) the death of Immadi, (2) the second usurpation by Narasa Nayaka; and (3) the death of Narasa, all occurred in the short interval between February 28 and either July 16 or August 14, 1505." This conclusion of Sir Vincent Smith cannot be right, in the light of two inscriptions published by the Mysore Archæological Department in the annual report for 1924. At pages 110 and 113 of this report, Dr. Shama Sastri, the learned Director of Archæology, says that the two inscriptions record gifts by Krishnaraya in the Saka year 1454 Plava, on Sunday, the full-moon day of *Māgha*, the anniversary day of his father's death.

The Sanskrit text is

शकाब्दे युगवाणाब्धिजेंदुना गणिते क्रमात् । प्लवसंवत्सरे माध्यां पौर्णमास्यां पितुर्दिने । भानुवारे पुण्यकाले

The date appears to correspond to Sunday, the 9th February 1533 A.D., if the year of the Northern Cycle Plava is taken. It is noteworthy that the grant is in the name of Krishnaraya, if the year is 1533 A.D.; but such a year for Krishna Devaraya is found elsewhere. See para 47 of the Madras Epigraphist's Report for 1919-20. About the circumstantial date माध्यांपौर्णमास्यां पितुर्दिने for King Narasa's annual ceremony, there appears to be no reason for disbelief; and when this month and *thithi* for the anniversary are taken, it will be seen that Sir Vincent Smith's conclusion that Narasa died between February 28, and either July 16 or August 14, of 1505 A.D., becomes untenable. The full-moon day in the month of *Māgha* falls in the year 1505 A.D., on the 24th and 25th of January. Dr. Krishnaswamy Ayyangar, therefore, appears to be right in thinking that Immadi Narasimha died in Vira Narasimha's time. It may be that, in the contest between Vira Narasimha and Immadi Saluva Narasimha, Vira Narasimha too had some right on his side. Narasa had probably been appointed Karyakarta or Peishwa with a hereditary right; and Immadi Narasimha may have attempted to disturb the arrangement, if there is any truth in the story of Nuniz. Channapatna 52 of the *Epigraphia Carnatica* (Bangalore District) refers itself to Saka 1421=1499 A.D. Siddharti, the period in which Sri Vyasaraya was installed as guardian saint in Vijayanagar (*vide* para 13 above) and says that Narasanna Nayaka was *ruling the earth* as Kārvakarta of Saluva Immadi Narasingaraya :—

ಸಾಳ್ವ ಇಮ್ಮಡಿ ನರಸಿಂಗರಾಯರ ಕಾರ್ಯಕರ್ತರಾದ ನರಸಣ್ಣನಾಯಕ ವಡೇಯರು ಪೃಥ್ವೀರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರಲು.

This position of Karyakarta may have been hereditary like that of the Peishwa. The phrase that Narasa was ruling the earth (Prithvirajya) occurs in a Tamil stone inscription of Saka 1420=1498 A.D., and the Madras Epigraphist in para 64 of his report for 1915-16 states that suzerain power was actually wielded by the able minister Narasa Nayaka on behalf of the puppet sovereign Immadi Narasimha. The date 1498 A.D. of the Tamil inscription corroborates para 13 above.

119. In para 11 above, I said that 1500 A.D. was the traditional date for the acquisition by Sri Vyasarayaswami of the green flag—rather the green umbrella—on a camel. There is also another traditional date for this acquisition, Monday, the 5th day of Moharrum 916 Hijri. The late Mr. Swamikannu Pillay's tables give the equivalent date, Sunday, 14th April 1510 A.D. The discrepancy in the week-day is not serious. This date when studied with the history of the period gives an indication as to what must have happened. At page 124 of the *Forgotten Empire*, Mr. Sewell says:—

"Albuquerque next attacked Goa, then under the Adil Shah, and captured the place making his triumphal entry into it on March 1, A.D. 1510. Immediately afterwards he despatched Gaspar Chanoca on a mission to Vijayanagar, renewing Almeida's request for a fort at Bhatkal for the protection of Portuguese trade. Barros states that Chanoca reported that, though he was

received "solemnly", Krishna Devaraya only made a general answer in courteous terms, and did not specifically grant the governor's request; the reason being that the king had then made peace with the Adil Shah. Presumably this peace was made in order to enable the Adil Shah to retake Goa."

Evidently the embassy from the Adil Shah made peace with Krishna Devaraya in April 1510; and the green umbrella on the camel was evidently one of the presents to Sri Vyasaraya on the occasion. That Sri Vyasaraya was, as guardian saint of the Vijayanagar Empire, receiving presents from foreign sovereigns, is clear from Somanatha's work (*vide* para 59 above). Green umbrellas appear to have been despatched by Muhammadan sovereigns as a mark of respect at the time of sending embassies to Vijayanagar; Saluva Narasimha's receiving a green umbrella has been referred to in the *Saluvabhyudayam* (see para 101 above). Probably in 1500 A.D. also, when King Narasa had just established himself as the Karyakarta in Vijayanagar, mutual compliments were exchanged between Bijapur and Vijayanagar, and on that occasion also, the green umbrella is likely to have been presented by the Adil Shah. The tradition that the Mughal sovereign presented the green umbrella to Sri Vyasaraya Swami may also be true, as Babar mounted the throne of Delhi in Krishna Devaraya's time, and Babar makes a reference to the Vijayanagar Empire in his *Memoirs*. Embassies may have been sent mutually and a green umbrella may

have been presented by Babar to Sri Vyasaraya. Ismail Adil Shah, Boorhan Nizam Shah, Kootb Shah and Kulleem Oolla Shah of the Bahmani Kingdom sent ambassadors to Babar (Briggs, Vol. II, p. 558). Presents by foreign sovereigns are referred to by Somanatha to the last, even in Achyuta Devaraya's time.

नानादिगंतरादुपजिहीर्षया समानीतै रपरवसुमतीपतिभि :

(p. 83 of the present work.) (See also para 45 above.)

His Highness Sri Krishna Raja Wodayar Bahadur III of Mysore of beloved memory, in a letter to the Swami of the Vyasaraya Mutt of the time, says that the honour of the green umbrella was a special historical privilege of the Vyasaraya Mutt.

120. The earliest inscription so far known about Sri Vyasaraya, is No. 370 of the Madras Epigraphist's collection for 1919. It is dated in Saka 1433=August 1511 A.D.

The Madras Epigraphist says as follows in para 45 of his report for 1919-20 :—

" In No. 370 of 1919, we get the information that the Madhva teacher Paramahamsa Parivrajakacharya Vyasa Thirtha, the disciple of Brahmanya Thirtha, secured from the King the village of Pulambakkam, in Padaividu Rajya, for conducting the Avani Festival in his own name, of God Varadaraja, and also got the king's sanction for presenting a Sesha Vahana of gold which had to be used as a vehicle of the God on the fourth day of all festivals."

This early inscription of 1511 A.D. shows the position of great influence attained by Sri Vyasaraya

Swami by that time, and fully corroborates the history presented in this sketch.

121. The next known inscription is No. 277 (A. R. No. 48 of 1889) published in the *South Indian Inscriptions* in Vol. IV in 1924. This inscription is on the south wall of the Mandapa in front of the Vittalesvara-swami temple in Hampi and records a grant to the temple, saying *inter alia*: ''ವಿನಿಯೋಗ ನಾನಾವರ್ಗದ ನೈವೇದ್ಯ ಸಹ ಗುರುವುಗಳು ವ್ಯಾಸರಾಯರಿಗೆ ಪಾಲು (೩)''. Vyasaraya is referred to by Krishna Devaraya here as *the Guru* without any prefix thereby corroborating the history in this sketch. The date of this inscription is Saka 1435=1513 A.D. ಶ್ರೀಮುಖ ಚೈತ್ರ ಶು|| ೫.

122. Another inscription No. 254 (A. R. No. 25 of 1889) in the same volume (*South Indian Inscriptions*, Vol. IV) is a grant to the Krishnaswami temple in Hampi, dated in 1435 Saka expired=1514 A.D., ಭಾವಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು|| ೩ ಶುಕ್ರ. The inscription says that Krishna Deva-raya brought the God Sri Krishna from Udayagiri and installed Him in Vijayanagar :—

सोयं श्रीवरकृष्णराय नृपति जित्वोदयाद्रिं ततः ।
कृष्णं देव मुपायतः स्वनगरीं नीत्वा मणीमंटपे ।
शालीयाब्दरसाग्निवेद विधुयुग्भावे तपस्येसिते ।
तार्तीये दिवसे वृषेपि विधिवत्कृष्णप्रतिष्ठां व्यधात् ॥

Ramannacharya and Mulbagal Thimmannacharya were made Archaks. It looks as if these are the names of Madhva-Vaishnava Brahmans. Inscription No. 255 of the same date and place and in the same volume (A. R.

No. 26 of 1889) shows that twelve Brahmans were provided in the temple for पवमानाभिषेक. Sri Vyasaraya sang in Kannada on the advent of Balakrishna from Udayagiri to Vijayanagar :—

ಧರೆಗಧಿಕನೆಂದೆನಿಪ ವಿದ್ಯನಗರ ಒಳಿತೆಂದು ಉದ್ದ ।
ಗಿರಿಯಿಂದಬಂದ ಮುದ್ದು ಬಾಲಕೃಷ್ಣನಮ್ಮ ॥

(No. 60 of *Sri Vyasaraja's Kirtanes*, Udipi Edition.)

123. The next known inscription records a grant to Sri Vyasaraya Swami at Vijayanagar, after the return of Krishna Devaraya to Vijayanagar, subsequent to the taking of Kondavidu in June 1515 A.D. Dr. Krishnaswami Ayyangar in his *Krishnadevaraya* says :—

"He (Krishnadevaraya) marched up to Simhadri Pottunuru, and having encamped there, made to the temples, in the company of both his Queens, large benefactions. Coming to the end of the campaign there, and having entered into a treaty with the Gajapati, he set up a pillar of victory and returned. He was on the banks of the Krishna on the return journey in Saka 1438 (about July-August 1516), *Epigraphia Carnatica*, Hassan Vol., 13. The details of the date are Dhatri Ashada Bahula Amavasya—Karkataka Sankranti." The return of Krishna Devaraya to Vijayanagar must have been after July-August 1516 A.D. The grant to Sri Vyasaraya in the presence of God Virupaksha on the bank of the Tungabhadra at Vijayanagar is dated in December 1516 A.D.=Saka 1438, धातु मार्गशीर्ष शु॥ द्वादशि. Praktana Vimarsa Vichakshana Rao Bahadur Mr. R. Narasimhachar, the Director of Archæological Researches

in Mysore, in his report for the year ending with 30th June 1919 in para 90, gives the details of this inscription.

124. The manner in which a grant of villages is made to Sri Vyasaraya after the return from the victorious campaign in 1516 A.D., and the history we have seen in this sketch of the relations between Sri Vyasaraya and Sri Krishna Devaraya, lead to the inference that the *Rayavachakamu* really covers an allusion to Sri Vyasaraya, in the passage where it says that Krishna Devaraya on his return to Vidyanagara in an auspicious hour, from his pilgrimage to the South of India, visited the Vittala and Virupaksha temples, made valuable presents to them *and then prostrated himself before elders*, before proceeding to the Durbar and honouring Appaji (p. 129 of the *Sources of Vijayanagar History*). Dr. Krishnaswami Ayyangar, in his *Krishnadevaraya* at page 17, says :—

"Both the *Rayavachakamu* and the *Krishnaraya Vijayamu* bring his campaign to end with this, and state that he then went on a pilgrimage to the holy places in South India." At page 18 of the same book, Dr. Krishnaswami Ayyangar says :— "The years 1516 to 1520 are years of benefactions to temples and attention to the administrative needs of a well-ordered Empire such as Krishna's was at the time." It appears to me that the particular long pilgrimage in question to the holy places in the South and West of South India was probably between the years 1523 and 1527 A.D., and not between the years 1516 and 1520 A.D., although some pilgrimages were made between 1516 and 1520 A.D. Dr. Krishnaswami Ayyangar himself notices on page 13 of his

Krishnadevaraya that, after the treaty with the Gaja-pati of Kalinga and the marriage with the Kalinga Princess, Krishna Devaraya "heard that the chiefs of Kulbarga spoke lightly of him" and "marched to the place. Having taken it, he placed a garrison in it under Gujjali Kalyani Rao. He returned to Tirupati and had copper images of himself and his two queens, set up in the temple." The pilgrimage to holy places in South India was after this. It appears to me that the reference to Kulbarga in this passage is to the visit to Kulbarga after the battle of Raichur described in Chapter XVII of the Chronicle of Nuniz.

125. In his *Krishnadevaraya*, Dr. Krishnaswam. Ayyangar appears to think that the entry into Gulbarga was in about the year 1512 A.D., if at all such an event did take place, and that Nuniz in placing the entry into Gulbarga after the battle of Raichur, has probably post-dated a previous incident (p. 29 of *Krishnadevaraya*). At page 21 of his *Krishnadevaraya*, Dr. Krishnaswami Ayyangar says as follows, speaking of the period immediately subsequent to 1512 A.D.: "It was in the midst of these transactions obviously that Krishna took occasion to intervene either on the side of the Adil Shah or on that of Amir Barid; for, after defeating the Barid Shah's troops on the outskirts of Bijapur, Ismail Adil Shah was able to accompany Mahmood Shah to Gulbarga and celebrate his sister's nuptials there." Mr. K. V. Lakshmana Rao in the 7th volume of the *Andhra Sahitya Parishat Patrika* says at p. 323 that Krishna Devaraya's

entry into Gulbarga was probably in 1514 A.D., with Amir Barid, as the *Rayavachakamu* says that Krishna Devaraya went to Gulbarga from Tirupati, and as there are some inscriptions in Tirupati, dated 1514 A.D. But it has to be remembered that both the *Rayavachakamu* and the *Krishnaraya Vijayamu* say that the entry into Gulbarga was after the marriage of Krishna Devaraya with the Gajapati's daughter, which took place after the battle of Kondavidu which was fought in June 1515 A.D. Although Krishna Devaraya appears to have taken Raichur about the year 1512 A.D., and visited Ahmedabad-Bidar also before the close of the war with Kalinga; the visit of Krishna Devaraya to Gulbarga appears to have taken place only after the close of the war with Kalinga, and as Nuniz says, after the battle of Raichur also. The objection that the visit to Gulbarga took place from Tirupati according to the *Rayavachakamu* is no objection at all. For, Krishna Devaraya paid a visit to Tirupati after the battle of Raichur, when he made grants of villages to Sri Vyasaraya in two copper-plate grants before God Srinivasa at Tirupati on 18th February 1521 A.D. The two grants which are in the Vyasaraya Mutt at Sosale have been described by Rao Bahadur Mr.R. Narasimhachar in the Mysore Archæological Report for 1912 in para 107. Saka 1442, विक्रम संवत्सर फाल्गुणशुद्धद्वादशी is the date of both the grants. After the battle of Raichur, Krishna Devaraya appears to have returned to Vijayanagar as Nuniz says, and then visited Tirupati also, as these two grants to Sri Vyasaraya Swami show.

126. Dr. Krishnaswami Ayyangar says at page 29 of his *Krishnadevaraya*, that the part of the year between the 10th of June and the end (of the year 1520 A.D.) was not enough for a return to Vijayanagar, then a pursuit of the Adil Shah as far as Bijapur, then a return to Headquarters and a further invasion of Gulbarga. But probably here, Dr. Krishnaswami Ayyangar misunderstands Nuniz. Nuniz probably means that the restart from Vijayanagar after February 1521 A.D., and the return from Gulbarga were in the same year 1521 A.D. Dr. Krishnaswami Ayyangar says at the same page that inscriptions do not refer to Krishna Devaraya as having established Muhammadan power. But there are such inscriptions of 1517 A.D., and 1526 A.D. The *Madras Annual Report* on Epigraphy for 1908-09 says in para 69: " Krishnaraya claims in one of his records (No. 381 of 1908) to have been the establisher of the kingdom of Muhammadans (Yavanas) . . . At Undavalli near Bezwada, a stone pillar in front of the Bhaskareswara temple, bears two inscriptions both dated in Saka Samvat 1448=A.D. 1526. One of these (No. 47 of 1909) registers the building of the Bhaskareswara temple at Undavalli . . . during the reign of Krishnadevamaharaya who was the establisher of the kingdom of Muhammadans (Yavanas)". The Madras Epigraphist refers to Mr. Sewell and the description of what took place at Gulbarga according to Nuniz, in order to explain the establishing by Krishna Devaraya of Mussalman power. While the description of Nuniz will be quite suitable to explain the inscriptions of 1526 A.D., the

inscription of 1517 A.D., No. 381 of 1908, will have to be explained, either by a reference to Ahmedabad-Bidar and the other two Muhammadan powers mentioned in the *Rayavachakamu*, before a reference to Gulbarga is made, or an explanation will have to be given similar to that given by Dr. Krishnaswami Ayyangar at p. 2 of his *Krishnadevaraya* regarding the coronation inscription at Hampi which appears to have some conventional verses in it. As has been said before in para 101, the *Saluvabhyudayam* says that Saluva Narasimha I also established Mussalman power, and this was in a campaign of 1489-90 A.D., as already explained. There was, therefore, enough reason for a conventional title, earlier also than Krishna Devaraya's visit to Gulbarga. Saluva Narasimha was probably alive when, as Mr. Sewell says at p. 113 of his *Forgotten Empire* :—

"Probably about the year 1493 A.D., Sultan Yusuf Adil again marched to recover the lost territory and advanced to the Krishna." Ferishta says in this context that "dissensions prevailed in Beeja Nuggur". Saluva Narasimha was probably then on his death-bed and that is likely to have been the cause of the dissensions. It must be at this juncture that Saluva Narasimha left his dying injunction on his successors to recover Raichur, Mudkal and Kondavidu, as Nuniz says.

127. Another explanation which is probably the true explanation, is possible, of the inscription of 1517 A.D., which says that Krishna Devaraya established the power of the Muhammadans. As Dr. Krishnaswami

Ayyangar points out at page 29 of his *Krishnadeva-raya*, Mr. Sewell does not accept the story of Nuniz in its entirety as to what happened at Gulbarga. At page 358 of his *Forgotten Empire* below the narrative of Nuniz, Mr. Sewell says in a foot-note: "This passage does not seem very exact from an historical standpoint (see above, page 157 and note)." In the note at page 157, Mr. Sewell says, "We know that the Bahmani Sultan Mahmud II, who died in 1518, had three sons, Ahmed, Ala-ud-Din, and Wali-Ullah, the first of whom became Sultan in December 1517, the second in 1521, the third in the same year; in all cases only nominally." Of course, Ferishta does not say that Vijayanagar had anything to do with the establishment of the power of the Bahmani Sultan, but one has to read between the lines with the Hindu evidence available. Ferishta says as follows (Briggs, Vol. II, page 553), referring to the installation of Prince Ahmed, which Mr. Sewell places in 1517 A.D.:—"Ameer Bareed had but a small territory in his possession, and dreading, should he assume open independence, that the surrounding powers would attack him, placed the Prince Ahmed, son of Mahmud Shah, upon the throne, leaving him the palace, with the use of the royal jewels and a daily allowance of money for his support; which not being equal to his expenses, the King broke up the Crown, valued at four hundred thousand hoons, and privately sold the jewels. The minister having obtained information of this circumstance, put many musicians and others to death for being

concerned in the sale; but he never could recover the jewels, the purchasers having fled with them to Beeja Nuggur." From this passage, it can be inferred that Vijayanagar was one of the surrounding powers in dread of whose interference, Amir Barid placed Prince Ahmed on the throne. The transaction of the jewels shows that Prince Ahmed was in communication with Vijayanagar. The inscription No. 381 of 1908 is dated in Saka 1439, Iswara. Iswara was 1517-8 A.D. No further details of the date are given. The inscription is probably later than the installation of Prince Ahmed.

128. It will be remembered that Mr. Sewell has said that Alla-ud-Din, the second son of Mahmud II, was placed on the throne in 1521 A.D. It is evidently this installation that Krishna Devaraya brought about during his visit to Gulbarga. Ferishta says about this installation (Briggs, Vol. II, page 55):—

"Ameer Bareed kept the throne vacant nearly fourteen days after the death of Ahmed Shah, and then instead of ascending it himself, he deemed it prudent to place the Crown on the head of one of the Bahmuny family; accordingly Alla-ood-Din, the Second, was selected for that purpose."

The hesitation of Amir Barid in the beginning and his decision at the end were probably alike due to the movements of Ḳrishna Devaraya. Ismail Adil Shah cannot have counted for much at the time, as he had just been defeated at the great battle of Raichur.

129. Arguing against the probability of 1521 A.D., as the date of Krishna Devaraya's visit to Gulbarga

Dr. Krishnaswami Ayyangar at page 29 of his *Krishnadevaraya,* advances another reason in the following terms:—"The *Amukta Malyada* which mentions the destruction of Gulbarga and Sagare fails to mention Raichur." It is to be presumed that, with respect to this reason, Dr. Krishnaswami Ayyangar has changed his mind, as he appears to say in his article in the *Mysore University Magazine* for September 1924, that the reference to the battle of Kembhavi in the *Amukta Malyada* is a reference to the battle of Raichur under another name. If the battle of Raichur can be referred to by the name of Kembhavi, it may be as well referred to by the name of Sagare, as Sagar and Kembhavi are not far off, as the map, Topo Sheet No. 56, will show. This map and the topo map of the State of Hyderabad show indeed that on the Raichur side, near the ford by which the forces of the Adil Shah must have crossed the Krishna and near what must have been the camp of the Adil Shah, are the two villages of Chik Sugur and Dod Sugur. It is probable that these villages are referred to by the name Sagara in the *Amukta Malyada* along with Kalbariga Nagara. These villages were the battlefield, while Raichur was only near the battlefield. It will thus be seen that really there is no good reason for disbelieving Krishna Devaraya's visit to Kulbarga mentioned by Nuniz as taking place after the battle of Raichur. While passing, it may be noticed that the verse of the *Amukta Malyada* referred to, begins by an allusion to the ascetics of the Sanaka line and to Gopichandana. The school of Madhvacharya uses the Gopichandana for

sacred marks and is reputed to be descended from the ascetic Sanaka. The reference to the Madhva School shows the influence of Sri Vyasaraya at the time in the Vijayanagar Empire. The *Amukta Malyada* deals with an incident in Sri Vaishnava History which occurred before the birth of Sri Madhvacharya ; and Madhva references could not have been made with any literary propriety. The direct reference to the Madhvacharya school in this verse is, therefore, all the more important, as an indication of the influence of that School at Vijayanagar at the time.

130. Discussing the battle of Raichur, Mr. Sewell says at page 138 of his *Forgotten Empire* :—

" Having for a few days rested his troops, the Sultan crossed the river, advanced (according to Nuniz) to within nine miles of Raichur, and there entrenched himself, leaving the river about five miles in his rear. Ferishta, however, differs, and says that the Muhammadan forces crossed directly in face of the Hindu army encamped on the opposite bank. " If the crossing was directly in face of the Hindu army, the crossing was probably near the villages of Chiksugur and Dodsugur that have been mentioned. But if the Sultan's camp was within nine miles of Raichur, the crossing of the Krishna by the Adil Shah was probably between Kembhavi and Deodrug. The Adil Shah's army was large and both the fords near Kembhavi and Chiksugur may have been used. Mr. Sewell says on page 139 of his *Forgotten Empire* that " the Raya then crossed the river and seized the Shah's camp ". If this is the correct

version, Krishna Devaraya may have crossed the Krishna in the ford nearest to Kembhavi and gone to Kembhavi and Sagar. Judging from the narrative of Nuniz, the Adil Shah probably escaped by a ford higher up in the Krishna probably near the place where the battle of Talikota was fought later.

131. Nuniz says that before Krishna Devaraya started for the battle of Raichur, he "made his offerings and performed sacrifices to his idols" and then "left the City of Bisnaga with all his troops". Mr. Sewell says at page 136 of his *Forgotten Empire* that it was the dry season, and he probably set out in February or March. The year must have been 1520 A.D. as settled by Mr. Sewell in the same Chapter.

132. It is possible that the bathing of Sri Vyasaraya with gems by Sri Krishna Devaraya, described in the beginning of the sixth Chapter of the present work by Somanatha, took place in February or March 1520 A.D. before Sri Krishna Devaraya started for Raichur. The lord of Kalinga had at the close of the previous Chapter sent a work on philosophy for criticism to Sri Krishna Devaraya, and Sri Vyasaraya had promptly offered a magnificent and illuminating criticism on the spot before Sri Krishna Devaraya, which amazed the latter.

पुरस्तादेव भूभृतस्तस्य मुहूर्तमात्रे बह्वीभि रतिवज्रपाताभि रुपरिदूषण नव-
प्रकाशप्रदायिनीभिः * * युक्तिपरंपराभिः शतशः खंडयित्वा
(p. 70 of the present work.)

The manner of the reference to the lord of Kalinga shows that the Kalinga war was then over. Vyasasamudra

which was given to Sri Vyasaraya in 1525-6 A.D. (C.P. 13 of 1905 of the Madras Epigraphical Collection) is referred to later. Sri Vyasaraya did not take for himself any of the gems used in the bathing (अभिषेक). After giving as many gems as possible to Brahmans, the rest were made into a heap and distributed to the chiefs and warriors present :—

क्षोणीसुरयत्नविश्राणितावशेषाणि तानि राशिं कारयित्वा नानादिशांचलेभ्य स्समागतानां कुंडलाय तुंडिराधिपानां, केयूराय केरलानां, हाराय पारशीकानां, मकुटाय लाटानां, अंगुलीयकाय कलिंगानां, कंकणाय कोंकणानां, निष्काय तुरुष्कानां, चूडनाय गौडानां, तरलाय चोलानां, कांचीगुणाय पांचालानां, अन्येषामपि भूभुजां वदान्याग्रणीस्सभिक्षुः प्रादिक्षत् ॥

(p. 74 of the present work.)

133. It will be seen that Sri Vyasaraya made presents to Mussalman Chiefs in the Durbar according to Somanatha's above quoted description. Some of these Mussalman Chiefs may have been in the employ of Krishna Devaraya, as Nuniz says in describing the advance on Raichur (p. 329 of the *Chronicle* of Nuniz published by Mr. Sewell in the *Forgotten Empire*). It is also likely that some of the Mussalman chiefs were ambassadors from the lords of the Bahmini kingdom other than the Adil Shah, who, as Nuniz says at p. 326 of his *Chronicle*, sent answer to Krishna Devaraya "that he was doing rightly, and that they would assist him as far as they were able". These other lords of the Bahmini kingdom changed their attitude to Krishna Devaraya after the battle of Raichur (p. 348 of Nuniz); and if it is the ambassadors of these other lords of the Bahmini kingdom to whom Sri Vyasaraya gave presents,

the date of the Durbar must be in February or March 1520 A.D. before the battle of Raichur.

134. But it is also just possible that the Durbar was after the victorious return from Raichur, and that the Mussalman Chiefs to whom Sri Vyasaraya gave presents were the Chiefs in the employ of Krishna Devaraya himself. In this case, the time of the Durbar would be indicated by the following statement of Nuniz at page 349 of the *Chronicle*, where he says that when Krishna Devaraya returned to Bisnaga from Raichur, "he was received with great triumphs and great feasts were made and he bestowed bountiful rewards on his troops". The presents were certainly bountiful and they were for the warriors, according to Somanatha's description. In Somanatha's description, the campaigns of Krishna Devaraya come before the Durbar of Sri Vyasaraya's *abhisheka*. The bright fame of Krishna Devaraya's victories won by the keen edge of his dark dazzling sword is described before the Durbar incident, and is said to resemble the bright smile of the God Srikanta which surmounts his black poison-coloured throat. When Krishna Devaraya was smiting his enemies on the battlefield, they went to Heaven and themselves liked the thunderbolt of Indra which translated them to Heaven.

कालांबुदावलिरुचा करवालपल्यां तस्य प्रतापतपनेन समुज्वलेन ।
श्रीकंठहासधवळा जनिता यशश्श्रीः कार्ये गुणा (न्वितमिमं)कलुषीचकार॥
तस्मिन्प्रवीराग्रसरे रणेषु द्विषां समुत्सादयितुं समिंधे ।
स्ववासिनस्ते स्वयमभ्यकांक्षन्कूलंकषां कौशिककोपमुद्रां ॥

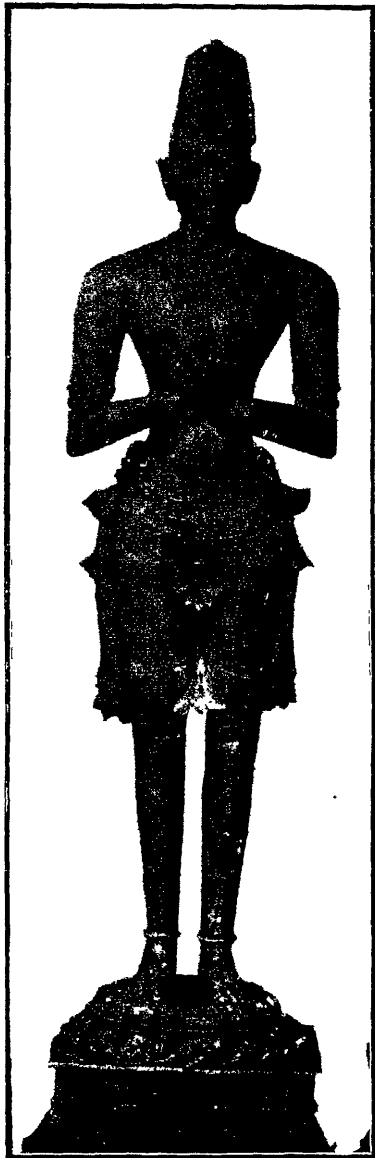
(p. 67 of the present work.)

(*Continued on page cxlvii.*)

वैदेहीं वनितामणिं रघुपते रन्वेष्टुमिच्छन् पदं ।
दुर्गं प्राप्य विधाय तत्र समरक्रीडां निवृत्यांजसा ।
दत्वा श्रीरघुनंदनाय दयिताचूडामणिं प्राप्तवान् ।
कीर्तिं यःकुमुदोज्वलां दिशतु व श्श्रेय स्सवायोस्सुतः ॥

(From the nāndi of Krishna Devaraya's *Jambavati Kalyanam.*)

यावंतो विषयाहृता भुजबलं याव त्सपत्नाजिता ।
यावंतश्च वदान्यता करसरोजाताश्रया यावती ।
यावत्यो धनसंपदो गुणगणो यावांश्च यावद्यश ।
स्ताव त्कर्तुंमियेष पूजनमसौ श्रीव्यासभिक्षो र्नृपः ॥

(p. 71 of the present work.)

Emperor Krishna Devaraya

(From Srinivasa Swami Temple, Tirupati Hill)

The idea in the second of the above verses, that enemies while being translated to Heaven, rather thanked Krishna Devaraya for the boon, appears to be precisely the idea intended to be expressed in the *Amukta Malyada* of Krishna Devaraya, while referring to Kulbarga and Sagare and Muhammadan adversaries, in the verse already referred to in para 129 *supra*. (Verse 41 of the 1st Canto.) It is, therefore, possible that Somanatha is referring to the battle of Raichur in the second of the above verses.

135. The *abhisheka* in question of Sri Vyasaraya was undertaken by Krishna Devaraya as a worship of the guardian angel of Vijayanagar; for, as such, Krishna Devaraya looked upon Sri Vyasaraya Swami. The representative of Krishna Devaraya in inviting Sri Vyasaraya for the *abhisheka*, said :—

The King wishes to bathe you himself in gems to-day, like the Parijata tree which rains its flowers on the peak of a guardian mountain. By coming to comply with his desire, kindly favour the devotion of him who looks upon every inch of your holy self as a guardian angel.

स्वामिन् भवंतं स्वयमद्य रत्नै राकांक्षते भूरमणोभिषेक्तुं ।
कूटाग्रभागं कुलभूधरस्य प्रसूनजातैरिव पारिजातः ॥

तं भक्तिपल्लवित मागमनोत्सवेन स्वामिन् प्रसीद बहुमंतु मपारकीर्ते ।
पुष्पांजलिः प्रतिकलं भगवन्नरस्य कोणेपि यः कलयते कुलदैवभावं ॥

(p. 71 of the present work.)

Sri Vyasaraya thought for a moment and accepted the invitation, on account of kindness to the Sovereign.

क्षणं विचिंत्य भक्तवत्सलतया करुणामसृणहृदयः सभाजिगमिषया मणि-बृसीवरा दुदस्थात् ॥

There was a great procession from the Mutt to the Palace.

In the Emperor's Palace, Krishna Devaraya seated Sri Vyasaraya on a seat of gold given by himself—like seating a Rajahamsa on a lotus in the season of Autumn.

तत्र भूपश्शरत्काले राजहंस मिवांबुजे ।
स्वर्णपीठे स्वयंदत्ते व्यासभिक्षुं न्यवेशयत् ॥

(p. 72 of the present work.)

A Rajahamsa is a royal swan as well as a royal ascetic. The reference to the Autumn by Somanatha whose delicacy of touch in the choice of words is superb, may mean that the war was over and not impending.

When Sri Vyasaraya took his seat on the seat of gold, men of learning first prostrated themselves before him, and then the warriors.

अहमहमिकयेव स्वामिपादारविंद
प्रणत विबुधयूथै स्सालहल्लोहलश्रीः ।
प्रहतकुशलवाद्या प्रांतधावत्पुरोधाः
क्षणमजनिसभा, सा कौतुकेनेवसृष्टा ॥

तत्र स्फुरन्मकुटकोटिषु बिंबरूपं तं योगिनं सरसिजासनमेव बुध्द्वा ।
उन्मस्तकी कृतकरांजलि वारिजानि तस्मै नृपावलि रिवासनयां चकार ॥

(p. 73 of the present work.)

Then, while music was played and Vedic hymns were chanted, Krishna Devaraya himself took a gold bowl and bathed Sri Vyasaraya in gems :—

स्वयमेव करकमलेनादाय कनककुंभ मिमं भगवंतं व्यासतापस मादरान्मणि-
भि रभिषेक्तु मारभत ॥

It was as if, before the gods who churned the Ocean, the Moon bathed with his charming beams, the region of the Crown of Lakshmi who was also like himself descended from the Ocean.

तं व्यासभिक्षुं सकलैस्सरत्नै र्भूपोऽभिषिंच स्पुरतो बुधानां ।
वाराशिपुत्री मकुटाग्रभा(गा) माशा(म्) (नि)शानाथ इवाबभासे ॥

(p. 73 of the present work.)

Surrounded by the many coloured brilliant gems with which he had been bathed and which he was going to distribute, Sri Vyasaraya looked like a new Sun surrounded by the halo which presages the fall of beneficent rain.

ऊर्जस्वलै र्बहुविधै र्मणिभि र्व्यराजीत् प्राकारित स्सभगवान् प्रमुखो यतीनां ।
लोकाभिमोदन विचक्षणवर्षशंसी नानारुचा परिधिनेव नवांशुमाली ॥

(p. 74 of the present work.)

Then the distribution of the gems took place which has already been described (see para 132 above). When, with the five fingers outstretched, Sri Vyasaraya made presents of handfuls of precious stones to the learned men in the assembly, he seemed to say that the precious stones given were sufficient for them to live upon, for five lives on earth:—

हस्तांभोरुहमानतांगुलिदलं विस्तारयद्दातृतां
विद्वद्राजिषु तस्य तत्र सदसि व्यासस्य योगीशितुः ।
युष्माभि र्भुवि पंचजन्मभि रियं भोक्तुं ध्रुवं शक्यते
रत्नानां पटलीति सूचनमिव व्यातन्वदालक्ष्यत ॥

(page 74 of the present work.)

After the distribution, people said that in truth and sincerity, Krishna Devaraya was indeed the worthy son of his father King Narasa.

संपत्ती स्सकलदिगंतरार्जिताया स्तादृश्या नरसमहीपसूनृतायाः ।
व्यातानीत्समुचितमेष इत्यशेषै (श्श)श्लाघे सदसि जनै स्सकृष्णरायः ॥

(p. 74 of the present work.)

136. From the verses of Sri Vidyaratnakara Swami quoted in para 11, the astrologically inauspicious time known as the Kuhuyoga occurred to Krishna Devaraya on the new-moon day at the end of the lunar month of Magha in the year Vikrama, and Vyasasamudra was granted to Sri Vyasaraya at the end of the same year in the month of Phalguna. The Kuhu occurs on the new-moon *tithi* on which the moon is not visible. नष्टेंदुकलाकुहूः is the definition of Kuhu given in the *Namalinganu Sasana* of Amarasimha. The Kuhuyoga occurs when, at the end of such a new-moon *tithi*, there is Thyajya, the moon being invisible, and the Sun, Mars, Saturn and Rahu are in conjunction in the 12th sign from the Lagna. Mahavidwan Mandikal Rama Sastri, the Court poet, at the present time, of His Highness the Maharaja of Mysore, says this in his *Megha Prati-Sandesha* at page 84, quoting the authority of the *Jyotissara Sangraha* :—

कुहूयोगोनाम पर्वप्रतिपत्संधौ विषघटिकायुक्ते नष्टेंदुकले यत्र काले चत्वारो ग्रहाः चंडालयोगं प्राप्य द्वादशस्था स्स इति परिभाषितः । तदुक्तं ज्योतिस्सार संग्रहे—

"राहुणार्कार्कि भूपुत्राः यदा चंडालतां गताः ।
यस्य द्वादशगास्सद्य स्सराजा नश्यति ध्रुवं ॥ इति ॥

137. Now the sign of birth of Krishna Devaraya is not known, but the conjunction of the Sun, Mars, and Saturn with Rahu at the end of a new-moon day is a phenomenon rare enough to give a definite date, if it could be computed astronomically. The devoted labours of the late lamented Dewan Bahadur Mr. Swamikannu Pillay in the field of Indian Chronology have made it easy to make a computation of this kind. Using the methods and the tables of Mr. Swamikannu Pillay's *Indian Chronology*, I find that the Kuhuyoga as defined, occurred at about sunset, on Thursday, the 4th February 1524 A.D. It was the new-moon day at the end of the lunar month of Magha in the year Svabhanu. There was Thyajya of the Nakshatra Satabhishaj at the ending moment of the Amavasya Tithi. There must have been a Solar Eclipse on that day according to the canons of Eclipses given by Mr. Swamikannu Pillay, but the eclipse is not marked by Mr. Swamikannu Pillay as visible in India. The true longitude of the sun at the ending moment of the new-moon Tithi was 308·4468° and the true geocentric longitudes of Mars and Saturn were 321·3201° and 321·1619° respectively. The mean longitude of Rahu was 314·3911°. The conjunction was in the sign of Kumbha.

138. Mr. Kankanahalli Narasimha Sastri, Maha Vidvan of the Mysore Palace, kindly made an astronomical computation at my request which shows that the Kuhuyoga according to the definition of Mahavidvan Mandikal Rama Sastri did not occur on the new-moon

day at the end of the lunar month of Magha in the year Vikrama. I have verified this result independently by the methods of Mr. Swamikannu Pillay. Mr. Kankanahalli Narasimha Sastri considers that there may be other definitions of the Kuhuyoga according to which the date given by Sri Vidyaratnakara Swami may be correct. He quotes, for example, this astrological verse, the combinations of which can also be combined with the Kuhu of Amarasimha like Mr. Mandikal Rama Sastri's verse :—

द्वादशाष्टमजन्मस्थाः शन्यर्कांगारकागुरुः ।
कुर्वंति प्राणसंदेहं देशत्यागं धनक्षयं ॥

"Saturn, the Sun, Mars and Jupiter in the 12th, 8th or the birth-sign cause danger to life, abandonment of country, and loss of wealth." The planets in the verse may be taken distributively.

139. The planets began early to get into position for the final Kuhuyoga of 4th February 1524 A.D. Using the tables in Vol. I of the *Indian Ephemeris* of Mr. Swamikannu Pillay, it can be seen that in February 1519 A.D., Saturn first came to Makara. In January 1520 A.D., Mars also came to Makara. On the 20th January 1520 A.D., there was the new-moon at the end of the lunar month of Pushya. It was Kuhu as defined by Amarasimha. Taking Kumbha as the birth-sign of Krishna Devaraya as is likely, judging from the positions of the planets to be described in this context, Makara was the 12th sign; and the presence of the Sun, Saturn and Mars there brings the occasion

within the description of the verse given by Mr. Kankanahalli Narasimha Sastri. This was before the battle of Raichur. By the practice of naming the previous year which is not uncommon, as Mr. Venkatasubbia has shown in his *Some Saka Dates in Inscriptions*, the year can be described as Vikrama, as Sri Vidyaratnakara Swami does. (See also para 110.)

140. On 8th January 1521 A.D. which was the day of the new-moon at the end of the lunar month of Pushya in the year Vikrama, there was Kuhu according to Amarasimha. The Sun and Saturn were in Makara, making the verse of Mr. Kankanahalli Narasimha Sastri applicable again. It was on the 18th February of this year 1521 A.D. that Krishna Devaraya made grants of villages to Sri Vyasaraya Swami at Tirupati. (See para 125.)

141. On 27th January 1522 A.D. which was the new-moon day at the end of the lunar month of Māgha, the Sun, Saturn and Mars met in the sign of Kumbha. On 15th February 1523 A.D., Saturn was in Kumbha with the Sun, on the new-moon day of Magha. On 4th February 1524 A.D., there was the complete Kuhuyoga, according to the description of Mr. Mandikal Rama Sastri (see para 137). If Mina was the birth-sign of Krishna Devaraya, the description of Mr. Mandikal Rama Sastri tallies completely. If it is Kumbha it tallies mostly and is still a very bad conjunction astrologically and is Kuhuyoga.

142. According to Mr. Subrahmanya Sastri of Shimoga, whom Rajasabhabhushana Mr. Karpur

Srinivasa Rao kindly introduced to me, the Kuhu of Amarasimha affects the person in whose Janma Nakshatra it occurs, and the *Santi Kamalakara* has prescribed a remedy for the evil. According to this definition, taking Krishna Devaraya's Nakshatra at birth to be Jyeshta (para 66 of the Madras Epigraphist's Report for 1915-16), there was Kuhuyoga on new-moon days in the months of Kartika in several years in the period under consideration :—22nd November 1519 A.D., 10th November 1520 A.D., 29th November 1521 A.D., 18th November 1522 A.D., 7th November 1523 A.D. and 25th November 1524 A.D. On the 7th November 1523 A.D., there was Jyeshta Nakshatra, according to the spacing system of *Brahmasiddhanta*, at sunrise following the close of the night of the new-moon day.

143. It is possible that Krishna Devaraya had in mind the inauspicious period of the Kuhuyogas of his own time, when he wrote in the *Amukta Malyada* the following verse of the fourth canto :—

క॥ త్రివిధోత్పాతములొదవిన ।
నవనివిభుఁడువిడువవలయు * నధికద్రవ్యం ।
బవనీసురముఖ సురముఖ ।
పవనసఖిముఖములభుక్తి * బలిహోమవిధిఁ ॥ (iv. 253.)

" When the three kinds of catastrophes occur, the king should spend much money as a remedial measure on Brahmans, the gods and the Fire-god in feeding, sacrifice and homa."

The published inscriptions show that Krishna Devaraya made many gifts in the time of the Kuhuyoga.

Channapatna 153 (*Epigraphia Carnatica*, Bangalore District) was a grant to Sri Vyasaraya Swami by Krishna Devaraya on the Dwadasi of the Kartika month of the year Svabhanu, in the Vittalesvara temple at Vijayanagar. Rahu, Jupiter and Saturn were in Kumbha on that day. Sri Vyasaraya did not keep the Brahmanyapura of this grant for himself but gave it away to Brahmans. The inscription says :—

श्रीमद्व्यासयतींद्रोऽपि वैराग्यादि गुणान्वितः ।
द्वात्रिंशद्वृत्ति संयुक्तं शिष्येभ्यस्तमदान्मुदा ॥

Another grant to Sri Vyasaraya which however he kept for himself, was on the seventh day of the bright fortnight of Māgha in the year Svabhanu, only a few days before the great Kuhuyoga on the new-moon day of Māgha. This grant is recorded on a stone in front of the Vyasaraya Mutt on the hill of Tirupati. (No. 74 of the Madras Epigraphist's collection for 1889.) The date is given in Tamil :—

ಶಙ್ರ ಶಕಾಬ್ದಂ 1445 ಲ್ ಮೇಲೆ ಶಲ್ಲಾವಿನ್ರ ಸ್ವಭಾನು ಸಂವತ್ಸರತ್ತು ಮಕರ ನಾಯಱುಟ್ರು. . .ಪಕ್ಷತ್ತು ಸಪ್ತಮಿಯುಂ ಭೌಮವಾರ ಮುಂಪೆಟ್ರು ಅಶ್ವಿನೀ ನಕ್ಷತ್ರತ್ತಿಕ್ಕುಳ್ The day corresponds to 12th January 1524 A.D. The sun was then in Makara. It was the bright half of the month of Māgha. *The Indian Ephemeris* of Mr. Swamikannu Pillay shows that Saptami came in on that day at ·20 of the day and the Aswini Nakshatra at ·47 of the day after Revati ended. It was a Tuesday. The particulars given in the inscription are, therefore, found to be correct. Mr. Swamikannu Pillay says at page 66 of the *Indian Ephemeris* :—

"A Saptami on Tuesday combined with Nakshatra Revati is very auspicious." On the day in question Rahu, Mars and Saturn were in the sign of Kumbha.

144. Sri Vyasaraya was evidently praying for the prosperity of the Empire and worshipping God on Tirupati Hill in the inauspicious years of the Kuhuyoga. Kirtane No. 53 of the Udipi Edition of *Sri Vyasaraya's Kirtanes* is obviously a reminiscence of these years. He there says to God Srinivasa :—

"Blessed am I in having seen you—
Stay in my heart and sustain us as before (chorus)—
Lord, is not our side yours? You are the friend of the Pandavas and the enemy of the Danavas—
I have travelled over many lands and come back with prayers—
And yet the prayers are not for me—
Lord of the Universe, dear Krishna, accept my inward prayer and save us from peril."

53 ರಾಗಪೂರ್ವಿ. ಆದಿತಾಳ.

ನಿನ್ನನೋಡಿ ಧನ್ಯನಾದೆನೋ ‖ ಹೇಶ್ರೀನಿವಾಸ ‖ ಪಲ್ಲ ‖
ನಿನ್ನನೋಡಿ ಧನ್ಯನಾದೆ । ನೆನ್ನಮನದಿ ನಿಂತು ಸುಪ್ರ ।
ಸನ್ನದಯಮಾಡಿನೀನು । ಮುನ್ನಿನಂತೆ ಸಲಹಬೇಕು ‖ ‖ ಅನುಪಲ್ಲ ‖
ಲಕ್ಷ್ಮೀರಮಣ ಪಕ್ಷಿವಹನ । ಕಕ್ಷನಿನ್ನದಲ್ಲಿ ಪಾಂಡು ।
ಪಕ್ಷದೈತ್ಯರಶಿಕ್ಷ । ರಕ್ಷಿಸೆನ್ನಕಮಲಾಕ್ಷ ‖ ೧ ‖
ದೇಶದೇಶವನ್ನುತಿರುಗಿ । ಆಶೆಬದ್ಧನಾದೆಸ್ವಾಮಿ ।
ಪಾಶನನ್ನದಲ್ಲಜಗ । ದೀಶಕಾಯೋ ವಾಸುದೇವ ‖ ೨ ‖
ಕಂತುಜನಕ ಕೇಳೋ ಯೆನ್ನ । ಅಂತರದಸೇವೆಯನ್ನು ।
ಅಂತರವಿಲ್ಲದೆ ಸಲಹಬೇಕು । ಹೊಂತಕಾರಿ ಮುದ್ದುಕೃಷ್ಣ ‖ ೩ ‖

145. The battle of Raichur was fought in the period of the Kuhu Yogas. Mr. Sewell says in Chapter XI of the *Forgotten Empire* that Nuniz probably made a mistake in saying that the new-moon day of the battle of Raichur was a Saturday. Even without postulating a mistake and without referring to the Muhammadan date, as Mr. Sewell does at page 147 of his work, the statement of Nuniz may be explained from the Hindu point of view. Mr. Swamikannu Pillay, at page 59 of his *Indian Ephemeris*, Vol. I, Part I, defines Kuhuyoga simply as "Thyajya at meeting of Amavasya and Pratipad". This occurred on the new-moon day immediately before the battle of Raichur. Amavasya Tithi ended at ·86 of the day from sunrise, on Wednesday, the 16th May 1520 A.D., according to the *Indian Ephemeris* of Mr. Swamikannu Pillay, *i.e.*, at 2-40 a.m. on Thursday, May 17, 1520. Mr. Sewell gives 2-27 a.m. as the time at page 146 of the *Forgotten Empire*. According to the *Indian Ephemeris*, the ending moment of the nakshatra Krittika on Wednesday was at ·23 of the day; and the next nakshatra Rohini continued up to ·19 of the next day. The total duration of Rohini was, therefore, ·77+·19=·96 of a day; and two-thirds of it, *i.e.*, ·64 of a day is Thyajyam. From the moment Krittika ended, *i.e.*, ·23 of the day, up to ·23+·64 of the day *i.e.*, ·87 of the day, there was Thyajyam; and the Amavasya Tithi ended during that period at ·86 of the day. Therefore, there was Kuhuyoga for ·01 of the day, *i.e.*, 15 minutes from 2-40 to 2-55 a.m. on the night between Wednesday and Thursday according to Mr. Swamikannu Pillay's

Indian Ephemeris; and if, according to Mr. Sewell, the Amavasya ended at 2-27 a.m., the duration of the Kuhuyoga would be increased by another 13 minutes. The astrological effect of the Kuhuyoga may be taken to last for three days, according to Mr. Kankanahalli Narasimha Sastry's interpretation of the passage in Mr. Mandikal Rama Sastri's book (see para 136), where the phrase त्रिदिनव्यासं is used. 19th May 1520 A.D., Saturday, would, therefore, be within the effect of the Kuhuyoga; and Nuniz having heard the talk on the subject, may have incorrectly reproduced it by the statement that Saturday was the new-moon day. The heliacal rising of the moon must have taken place on Friday according to the rule of Messrs. Sewell and Dikshit quoted by Mr. Swamikannu Pillay at page 70 of the *Indian Ephemeris*, Vol. I, Part I. The avoidance of Friday for the battle may, therefore, also have been due to a feeling that up to the heliacal rising of the moon, the effect of the Kuhuyoga would be strongest.

146. The personal risk that Krishna Devaraya encountered at the battle of Raichur, appears to account for the dread with which Kuhuyogas were subsequently looked forward to. According to Ferishta, the war with the Adil Shah was not of Krishna Devaraya's seeking. Dr. Krishnaswami Ayyangar at page 28 of his *Krishna Devaraya*, is inclined to agree with Ferishta. He says:—" It must have been that Krishnadeva went to repel a possible attempt at the capture of Raichur by the Adil Shah." At one stage in the battle of Raichur,

according to the *Chronicle* of Nuniz, (pp. 338 and 339) "the king (Krishna Devaraya) said that the day had arrived in which the Ydall Cao would boast that he had slain in it the greatest lord in the world, but that he should never boast that he had vanquished him. Then he took a ring from his finger and gave it to one of his pages, so that he might show it to his queens in token of his death, that they might burn themselves according to custom. Then he mounted a horse and moved forward with all his remaining divisions, commanding to slay without mercy every man of those who had fled." It was after this, that the battle of Raichur was won.

147. The dates of grants in the time of Tirumala Deva Maharaya, son of Krishna Devaraya have been brought together at page 54 of Vol. I, Part II, of Mr. Swamikannu Pillay's *Indian Ephemeris* under the heading "Illustrative Dates". It is remarkable that all these dates range from 23rd October 1524 to 11th December 1524 A.D. and are subsequent to the great Kuhuyoga of 4th February 1524 A.D. It appears to me that the statues of Krishna Devaraya and his queens at Tirupati were also probably put up during the years of the Kuhuyogas, after his return from Gulbarga as the *Rayavachakamu* says. I have already given my reasons for thinking that there is no cause to doubt Nuniz, when he says that the visit of Krishna Devaraya to Gulbarga was after the battle of Raichur see para 125). Having given the Empire to his son after the Kuhuyoga, Krishna

Devaraya was probably under the necessity of taking Achyuta Devaraya as his associate when his son Tırumala Deva died ; and this probably explains the inscriptions of Achyuta Devaraya from Saka 1448 = 1526 A.D. 27th February 1526 is the exact English date, for the inscription of 1525 A.D. Dr. Krishnaswami Ayyangar quotes this inscription of 1526 A.D. as No. 34 A. of Butterworth and Venugopal Chetty's Nellore Inscriptions. The Madras Epigraphist in para 47 of his Report for 1917-18 says : "Achyutaraya is represented by a fairly large number of inscriptions ranging from Saka 1450 to 1463 although his regular coronation took place at Tirupati in Saka 1452." See also para 109 of Rao Bahadur Mr. R. Narasimhachar's Archæological Report for Mysore for the year ending with 30th June 1912, for an inscription of Achyuta Devaraya in 1527 A.D.

Somanatha also says in the present work that Krishna Devaraya crowned Achyuta Devaraya in his own time :—

तत्रांतरे स खलु कृष्णनृपोनुजस्य नाम्नाच्युतस्य नलभोजपराक्रमस्य ।
हस्ते महीभरणशासनलक्षण(स्य) मस्ते मणिस्तबकितं मकुटं न्यधत्त ॥
(page 76 of the present work.)

When Achyuta Devaraya was ruling the Kingdom with ease, wearing the orb of the earth lightly as an upper armlet over the bracelet on his arm, Krishna Devaraya went to Sri Vyasaraya to seek his blessings, to take with him to Heaven on his last journey.

तस्मिन् जलनिधिवेलावधिं वसुमतीवलयं लीलया छत्रयति सति केयूरस्य, निरपायचतुरुपाये श्रीमदच्युतदेवराये ॥

कृष्णभूमिपतिरायुषोऽवधौ व्यासतापसमणिं स सूक्ष्मधीः ।
स्वर्गमार्गे सुखसंप्रवृत्तये चेटिकामिव जिघृक्षुरागमत् ॥
(page 76 of the present work.)

Krishna Devaraya made his obeisance to Sri Vyasaraya, took his great blessings with reverence, and went to Heaven, recalling to onlookers the time when Sri Krishna went to Heaven at the end of His Avatara :—

तत्र स महीपति र्भगवंतं यतिमघवंतं नमस्कृत्य विदांवर परलोक पथाधिरोहिणीमिव तस्य महतीमाशिष मादरेणादाय प्रयाणे लीलाविषयीकृतनंदनस्य देवकीनंदनस्य पुनरपि स्मारयन्नंबरौकः कदंबानि बहुजन्म सुकृतेन वासववास्तव्य भावमभजत ॥

(pp. 76 and 77 of the present work.)

148. The Madras Epigraphist in his Report for 1899-1900 says in para 70 that the date of Achyuta Devaraya's coronation was the "fifth Tithi of the second half of the solar month Vrischika in the Virodhin year, which corresponded to the Saka year 1452=A.D. 1529-30. The reign of his predecessor Krishnaraya must have come to an end about the same time. Though Achyuta was crowned in Saka-Samvat 1452, yet he appears to have been ruling as co-regent with his brother in Saka-Samvat 1449 (see No. 294 of 1897)." Earlier in the same paragraph, the Epigraphist says that Achyuta Devaraya planted a pillar of victory in the Tamraparni river. There may be an allusion to this in Somanatha's description of Achyuta Devaraya after Krishna Devaraya's demise :—

तदनु तदनुज स्समग्रगुणग्राममौक्तिकमणिगण ताम्रपर्णी सैकतायित चेतोवकाशः ॥

(page 77 of the present work.)

Inscription No. 50 of 1900 of the Madras Epigraphist's Collection which refers to the pillar of victory in the Tamraparni River is dated in Saka 1454 expired Nandana =1532 A.D.

149. Mr. K. V. Lakshmana Rao in the *Andhra Sahitya Parishat Patrika*, Vol. VII, at page 429, quotes the inscription Magadi 82 in the *Epigraphia Carnatica* (Volume of the Bangalore District) and suggests that ಶ್ರೀಕೃಷ್ಣದೇವಮಹಾರಾಯರಿಗೆ ಗಂಗೋದಕ ಸೇವಿತರಪ್ಪ.... ಕೋನಪನಾಯಕರು implies that Konapanayaka gave the water of the Ganges to Krishna Devaraya at the time of his death. The date of this inscription is 1446 Saka, Tarana, the second day of the bright half of Margasira, Saturday. Tirumala Deva Maharaya, son of Krishna Devaraya, is said to be the ruling sovereign. The corresponding English date is Saturday, 26th November 1524 A.D. It appears to me that ಗಂಗೋದಕ ನೇವಿತರಪ್ಪ, may mean simply "who is serving water" without anv reference to the last stage of Sri Krishna Devaraya's life.

150. Prince Tirumala Devaraya, the son of Krishna Devaraya, was born in the year Bahudhanya 1518-19 A.D. (See para 55 of the Madras Epigraphist's Report 1911-12, para 79 of his Report for 1922-23, and para 94 of the Mysore Archæological Report by Rao Bahadur Mr. R. Narasimhachar for 1913). Inscription No. 697 of 1922 quoted in para 79 of the Madras Epigraphist's Report for 1922-23 is dated Bahudhanya Kartika Suddha 12, Saturday; and Mr. Swamikannu Pillay whose calculation is given in the report, considers the date to correspond

probably to Friday, 15th October 1518 A.D. In this inscription according to the Epigraphist, "Krishnaraya and his queen Tirumala Devi made a gift to the temple of Tiruvengalanatha of Anjanagiri (*i.e.* Tirumala) for the merit of Tirumalaraya Maharaya." The first inscription of Tirumala Devaraya in point of time is one of 23rd October 1524 A.D., according to the list in the illustrative dates of Mr. Swamikannu Pillay's *Indian Ephemeris*, Vol. I, Part II, page 54. Probably Tirumala Devaraya was crowned on Sunday, the 8th May 1524 A.D. He was then about six years old as Nuniz says. There is a Telugu verse handed down by tradition which makes Tarana Jyeshta Suddha 6, Sunday, the date of demise of Krishna Devaraya (see page 427 of the *Andhra Sahitya Parishat Patrika*, Vol. VII). This date corresponds to Sunday, 8th May 1524 A.D. On the same Sunday according to inscription No. 683 of the Madras Epigraphist's Collection for 1922, which is found on the east wall of the Mandapa of the Anantasayana Swamin temple at Anantasayanagudi near Hospet, Krishna Devaraya founded the town of Sale-Tirumala-maharayapura wherein he built a temple for the God Anantapadmanabha and made a gift of several villages, in the Pandyanadu which was a sub-division of the Hastinavati Valita, for worship and offerings in the temple. The Madras Epigraphist in para 97 of his Report for 1922-23 says: "This Tirumalaraya in whose honour the town was founded, is perhaps identical with the son of Krishnaraya who was crowned Yuvaraja when he was only six

years of age." It appears to me from the date of the inscription, not only that the grant was made for the merit of Krishna Devaraya's son, but also that the date of the inscription gives the date of Tirumala Devaraya's coronation. The traditional verse about Krishna Devaraya's death already referred to probably means really that he then abdicated and crowned his son.

151. The death of Tirumala Devaraya must have occurred about 8 months later, *i.e.*, in January 1525 A.D. This must have thrown Vijayanagar into gloom. Probably Saluva Thimma, the Minister, then fell into disgrace, as Nuniz relates. Ramaraja, the son-in-law of Krishna Devaraya probably became influential thereafter. Mr. K. V. Lakshmana Rao quotes in the article already cited from Vol. VII of the *Journal of the Telugu Academy*, a cowl from the 18th volume of the Local Records in the Oriental Library, Madras, which says that Ramaraja was ruling Vijayanagar in Saka 1448 Vyaya Vaisakha Suddha 15. This date corresponds to Thursday, 26th April 1526 A.D. The inscription of Achyuta Devaraya of 27th Feb. 1526 A.D. which says that Achyuta Devaraya was ruling in Vijayanagar has already been noticed (para 147). Probably, Krishna Devaraya went on a tour or on pilgrimage leaving his brother Achyuta Devaraya and his son-in-law Ramaraja at Vijayanagar. This probably explains the records and inscriptions of the latter as ruling at Vijayanagar. Such an explanation has to be resorted to even in previous periods of Vijayanagar history (see para 50 with respect to Harihara III).

152. Sri Vidyaratnakara Swami places the grant of Vyasasamudram to Sri Vyasaraya Swami in the year Vikrama. (See para 11.) Mr. V. Rangacharya in his *Inscriptions of the Madras Presidency*, Vol. I, states under No. 363 A. of the Bellary District that copper-plate grant No. XIII of 1905 of Saka 1447=1525-26 A.D. confers Vyasasamudram on Vyasaraya. Mr. V. Rangacharya appears to equate this copper-plate grant with the copper-plate grant quoted by Mr. Sewell in Vol. I of his *Antiquities* at page 132, where Mr. Sewell gives the date S. S. 1442=A.D. 1520. Mr. Sewell's date is more in accordance with Sri Vidyaratnakara Swami's statement of the tradition. Sri Vidyaratnakara Swami may also have had in mind the two copper-plate grants given at Tirupati to Sri Vyasaraya Swami (see para 125).

153. The date of the grant of Vyasasamudram to Sri Vyasaraya in 1525-26 A.D., taken with the description by Somanatha of Vyasasamudram, indicates what must have happened. The *Vyasa Vijaya* speaks of the Kuhuyoga as having occurred after the grant of Vyasasamudra, but this appears to be a mistake. Sri Vidyaratnakara Swami's statement of the tradition is more in accordance with epigraphical and astronomical evidence. After the death of Tirumala Devaraya and the fall of Saluva Thimma early in 1525 A.D., Krishna Devaraya appears to have relied on his son-in-law Ramaraja for the transaction of State affairs, as Mr. K. V. Lakshmana Rao's article shows. Ramaraja happened to be good later to Tatacharya and Vijayendra Swami, for the latter of

whom, he made a Ratnabhisheka, *i.e.*, bath in jewels. (See Dr. Krishnaswami Ayyangar's *Sources of Vijayanagar History*, pp. 202 and 203 and pp. 252 and 253.) But by character, Ramaraja appears to have been quite different from Krishna Devaraya who had a deep regard for all classes of people and had a high capacity to recognize and reward merit wherever found. The Mahisūra Narapati Vijaya quoted by Rao Bahadur Mr. R. Narasimhachar in para 53 of the Mysore Archæological Report for 1907, says of the character of Ramaraja :—

जामाता भून्महीपालः रामराय इति स्मृतः ।
स कामवशमापन्नः नित्यं द्यूते च निष्ठितः ।
ब्राह्मणानां गुरूणां च नित्य मप्रियमातनोत् ॥

Nuniz appears to support this description (see pp. 367 and 369 of Mr. Sewell's *Forgotten Empire*). When the policy of Ramaraja was so anti-Brahman as this, Sri Vyasaraya evidently left for Vyasasamudra and the University followed him. Somanatha says :—

यत्तीरवासनिरतै र्यतिनां समूहै र्व्याख्यायमानमुपकंठ तरुप्रतिष्ठाः ।
न्ययामृतप्रभृतिषु प्रचुरं प्रमेयमुच्चारयंति शुकमाणवका श्श्रुतेषु ॥
आनंदमंतेवसतां वितन्वन् तरंगबाहाधृत शंखचक्रः ।
मध्वागमाख्यागमपारगंता यो व्यासयोगींद्र मिवानुयाति ॥

(page 76 of the present work).

When the ascetic students of Sri Vyasaraya were commenting on works like the Nyayamrita on the banks of the Vyasasamudra, even the parrots on the trees in the neighbourhood began to repeat profound truths. The Vyasasamudra with its full expanse of water, by giving pleasure to those who depended on it, and by having

ripples on its surface like the शंख and चक्र, resembled Srī Vyasaraya himself.

154. Sri Vyasaraya was not always at Vijayanagar, though he was the guardian saint of the Empire. We have seen him at Tirupati during the time of the Kuhu-yogas. (See para 144.) There is a tradition that Sri Vyasaraya composed the Tarkatāndava at Malūr in the Channapatna Taluk, and that the salutation in the first stanza of the Tarkatāndava is to God Aprameya of Malūr :—

अनंतकल्याण गुणैकराशि मशेषदोषोज्झित मप्रमेयं ।
मुमुक्षुभि स्सेव्य मनंतसौख्यप्रदं रमेशं प्रणमामि नित्यं ॥

The stay of Sri Vyasaraya at Vyasasamudra for a time, before returning to Vijayanagar,may thus also be considered an ordinary matter, but there is a tradition that the displeasure of Sri Vyasaraya Swami was incurred after 25 years of rule of the dynasty of Narasa Nayaka, and that, as a result, the dynasty lost its rule at Vijayanagar by the battle of Talikota. (See page 27 of ಹಳೇಬೀಡು ಪುರಾತನ ಚರಿತ್ರೆ by Patel Sivananje Gowda of Halebid, printed in the Mysore Government Press in 1909.) The period of 25 years of rule of Narasa Nayaka's dynasty calculating it from about 1500 A.D. would end in about 1525 A.D. By this year Saluva Thimma had fallen from power; and Aliya Ramaraja was rising in influence. Saluva Thimma had been a great friend of Sri Vyasaraya. It was evidently Saluva Thimma that brought Sri Vyasaraya from Tirupati to Vijayanagar (see para 48).

155. It was suggested in para 151 that Krishna Devaraya probably went on a tour, leaving his brother Achyuta Devaraya and his son-in-law Ramaraja at Vijayanagar. Inscriptions appear to support this suggestion. Inscription No. 299 of 1912 referred to in para 58 of the Madras Epigraphist's Report for 1912-13, shows that Krishna Devaraya was encamped on the Krishna on 20th August 1526 A.D. corresponding to Saka 1448 Vyaya, Mithuna Su di 13 Monday Tiruvonam. (See Mr. Swamikannu Pillay's *Indian Ephemeris*, Vol. I, part II, page 53). Rao Saheb Mr. H. Krishna Sastri in para 58 of the Madras Epigraphical Report for 1912-13 says:— "In my report for 1908-09, p. 118, paragraph 70, reference was made to an inscription of Saka 1448 from Undavilli in which Krishnaraya and Virarudra Pratapadeva Gajapati appeared as donors, simultaneously. It looks very likely that in this year the opponent kings Virarudra Gajapati and Krishnaraya met on the banks of the river Krishna Vēni in order to get reconciled to each other and to settle the terms of peace. Otherwise it is not natural to expect a gift of both the kings recorded in the self-same inscription."

156. In Shimoga 85, we find Krishna Devaraya back at Vijayanagar. This copper-plate grant describes the date and the place of grant as follows:—

शकाब्दे शालिवाहस्य सहस्रेण चतुश्शतैः ।
नवाभ्यधिकया चत्वारिंशता गणितेक्रमात् ।
सर्वजिन्नामकेवर्षे मासिकार्तिकनामनि ।
शुक्लपक्षे च पुण्याया मुत्थानद्वादशीतिथौ ।

तुंगभद्रा नदीतीरे तुंगत्कल्लोल शीतले।
सन्निधौ विठलेशस्य सर्वसंपद्विधायिनि ॥

The date corresponds to Tuesday, 5th November 1527 A.D. Comparing the terms of this grant with the terms of the grant in Channapatna 153, and even in Shimoga 84 which was granted to Narayana Yati, the disciple of Sri Vyasaraya who invited Somanatha to Sri Vyasaraya's Court, we find in Shimoga 85, special expressions of the high regard of Krishna Devaraya for Sri Vyasaraya :—

निगमागम निर्णीतनिर्जराधीश मंत्रिणे।
नृपेंद्रमकुटीरत्ननीराजित निजांघ्रये।
निरहंकारचित्ताय नीतिमार्गोपदेशिने।
शेषाय नरवेषाय शिक्षितांतरवैरिणे।
पुराणपुरुषध्यान पुष्यत्पुलिकमूर्तये।
मध्वाचार्यमतांभोज मार्तांडायित तेजसे।
ब्रह्मण्यतीर्थशिष्याय ब्रह्मनिर्मलमूर्तये।
व्यासतीर्थयतींद्राय विद्वदिंदीवरेंदवे ॥

The description is evidently sincere and not mere exaggeration. The phrase " for the dispassionate adviser of the right policy ", निरहंकारचित्ताय नीतिमार्गोपदेशिने requires special consideration. This historical sketch would have shown by this time that the position of Sri Vyasaraya with Sri Krishna Devaraya was one of unique influence. Even if Sri Vyasaraya had gone to Vyasasamudra in dissatisfaction, his blameless and austere life, and learning and record, must have exercised their magnetic spell on Krishna Devaraya returning from pilgrimage mellowed in outlook; Rao Saheb Mr. Krishna Sastri's

remarks on the Undavilli inscriptions will show that by August 1526 A.D., Krishna Devaraya was in a mood of seeking reconciliation even with opponents. In November 1527 A.D., Sri Vyasaraya was back in Vijayanagar blessing and advising Krishna Devaraya as before. And it is not improbable that, as in the case of Prince Virabhadra of Gajapati (see para 60), it was Sri Vyasaraya's intervention that saved Saluva Gundaraja who, as Dr. Krishnaswami Ayyangar points out, makes a grant from his fief of Ummattur in A. D. 1529. (See Dr. Krishnaswami Ayyangar's *Krishnadevaraya*, page 30; page 51 and para 108 of Rao Bahadur Mr. R. Narasimhachar's Mysore Archæological Report for 1911-12.)

157. There is some reason to believe that, perhaps after all that Nuniz has said, the great minister Saluva Thimmarasu familiarly known as Appaji, retired into private life finally, with honour from Krishna Devaraya. The *Rayavachakamu*, it will be seen, closes with a description of the return of Krishna Devaraya from pilgrimage; and in the description of the return, Krishna Devaraya's son is not referred to, but the sons of the son-in-law are referred to, as being given the honour of full Durbar: and Appaji is said to have been given a bath in jewels ರತ್ನಾಭಿಷೇಕ. (See Dr. Krishnaswami Ayyangar's *Sources of Vijayanagar History*, page 129.) If this passage implies that Krishna Devaraya's son was then dead, and even otherwise, as it is necessary to assume a rather late year in Krishna Devaraya's reign, in order that the sons of the son-in-law might be of

sufficient age to come into full Durbar, it is permissible to assume that the return of Krishna Devaraya from pilgrimage that is referred to by the *Rayavachakamu*, was the return for the Dasara of 1527 A.D., after which the grant, Shimoga 85, to Sri Vyasaraya was made. Gokarna is one of the places to which Krishna Devaraya is said to have gone in his last pilgrimage. He might have gone there in the early part of 1526 A.D., before returning to the Krishna in August 1526 A.D. (See para 155.) Mr. K. V. Lakshmana Rao thinks, on the strength of a statement in the Manu Charita, that Krishna Devaraya probably went up to the limits of Gujerat in February, March and April of 1526 A.D. (See page 326 of the VII Volume of the *Journal of the Telugu Academy*.)

158. Mr. Sewell states at page 158 of the *Forgotten Empire*:—" Barros states that about the year 1523, Saluva Thimma, the king's minister invaded the main lands near Goa, which had been recently acquired by the Portuguese under Ruy de Mello." Krishna Devaraya may have visited Gokarna at this period. If so, the bath in gold and jewels that Appaji had, may have been in the Dasara of 1523 A.D. But if a visit to Gokarna by Krishna Devaraya took place in 1526 A.D., it may explain why a grant of land in the Viceroyalty of Bankapur was made to Sri Vyasaraya in November 1527 A.D.

159. It is impossible not to pause and reflect, at the close of the earthly career of the great Krishna Devaraya. Somanatha voices with true perception the

feeling of the people of his time, when says that the close of Krishna Devaraya's life was like the close of the Avatara of Sri Krishna, the son of Devaki. (See para 147.) Krishna Devaraya's rule was like the shower from Heaven which makes the world burst forth into verdure at the coming of the spring :—

समस्तभुवनमंगलकंदलसमय सलिलधारायमाण शासनचातुरीकः
(p. 66 of the present work.)
Somanatha's eloquence is fully justified, in describing the excellence of Sri Krishna Devaraya and saying that he was the crest-jewel of Kings.

शिरोमणिर्भूपतीनां
(p. 66 of the present work).

The literature of that spring time in Sanskrit and Telugu and also in Kannada has remained to this day to cheer, guide and inspire us with its message in the labours of our own generation.

160. Krishna Devaraya's message for the revival of Hindu culture was delivered with such power that it can be felt even at this distance of time. His benediction at the close of the *Jambavati Kalyana* (see para 1), is still not out of date. A modern reviewer omitted the first two lines of that benedictory stanza in a modern magazine, probably considering that the ideal of the Varnashrama held up there had become antiquated. But Krishna Devaraya was not a bigot, and his point of view can be best understood, by a comparison with the thoughts of the wise sovereign, who, in our own time, wielded a greater sceptre than Krishna Devaraya's, and

for a longer period of time. Queen Victoria says to Dean Wellesley in the second series of her letters recently published :—

"The Queen feels more strongly than words can express, the duty which is imposed upon her and her family to maintain the true and real principles and the spirit of the Protestant religion, for her family was brought over and placed on the throne of these realms solely to maintain it, and the Queen will not stand the attempts made to destroy the simple and truly Protestant faith of the Church of Scotland and to bring the Church of England as near the Church of Rome as they possibly can."

161. Sri Vyasaraya continued in Vijayanagar, and installed the image of the God Yoga Varada Nrisimhaswami in the court-yard of the Vittala temple at Hampi. (See para 84 of the Annual Report on South Indian Epigraphy for 1922-23.) The date of this inscription, which is No. 710 of 1922, is Saka 1454 Nandana Srāvana ba. 2 Thursday, Vaishnava Nakshatra, Indrayoga (Tishya), Balava-Kanya lagna. Mr. Swāmikannu Pillay at page 91 of the Epigraphical Report gives the equivalent English date as 18th July 1532 A.D.

162. At page 22 of the *Life of Sri Vadiraja* published in Kannada in Udipi, there is a story of how Vadiraja Swami opened an old treasury at Vijayanagar for Achyuta Devaraya in a time of monetary crisis. The crisis was probably due to the invasion by the Gajapati of Orissa and the allied Muhammadans which is referred to in Allasani Peddanna's Chatu verses and in

inscription No. 256 of the Madras Epigraphist's Collection for 1910. (See para 54 of the Madras Epigraphist's Report for 1910-11.) The year was Saka 1451, the very first year of Achyuta Devaraya's reign. Sri Vadiraja was then the disciple of Sri Vyasaraya Swami at Vijayanagar. The old treasury opened may have been the old treasury mentioned by Paes at page 282 of Mr. Sewell's *Forgotten Empire*. From all the information which I collected during my visit to Udipi early in 1925, it appears that the Paryayas were started in Udipi in 1532 A.D., by Sri Vadiraja Swami. It will be seen that that was the time when Sri Vyasaraya Swami was powerful at Vijayanagar, and this explains the special honours shown to the Mutt of Sri Vyasaraya Swami at Udipi. It was in the year 1532-33 A.D., that Sri Vadiraja Swami had the temple at Udipi rebuilt on an extended plan. In his long life, Sri Vadiraja had more Paryayas, *i.e.*, in the years 1548-9 A.D., 1564-65 A.D., 1580-81 and 1596-97 A.D. It was in the Paryaya of 1564-65 A.D. that the battle of Talıkota was fought. It was evidently the subversion of the Vijayanagar Empire at Talikota that induced Sri Vadiraja Swami not to put a gold roof on the temple of Sri Krishna at Udipi.

163. *The Life of Sri Vadiraja* published at Udipi records a tradition (page 26) that Achyuta Devaraya visited Udipi and got the Anantesvara temple and the Madhva Sarovara built up in stone at the request of Sri Vadiraja Swami in his Paryaya. The *Achyutaraya bhyudayam* at page 166 of the *Sources of Vijayanagar History* has the reading ताविवभूमिपालैः, but the copy

I obtained from the Mysore Oriental Library has the reading तळुवभूमिपालै: which can easily be a clerical error for तुळुवभूमिपालैः. With this correction, the passage reads :—

श्रीरंगपत्तन मगा ज्जयासिंधुकन्या नाव्यक्रियासमुचितं तरसावनींदुः ।
तन्निर्गत स्तदनु तुळुवभूमिपालैः आदाय दत्त मनियत्ततया सवित्तम् ॥४६॥

Probably a portion of the money paid by the Tuluva Chiefs was used at Udipi for the construction work recommended by Vadiraja Swami. Probably Sri Vyasaraya Swami was also at Udipi at the time, having left Vijyanagar soon after the installation of Yoga Varada Nrisimha Swami on 18th July 1532 A.D. (see para 161). Achyuta Devaraya returned to Vijayanagar in time for Krishnashtami, Sunday 2nd August 1534 A.D.= Jaya Sravana ba. 8. (See para 47 of the Mysore Archæological Report for 1922 by Rao Bahadur Mr. R. Narasimhachar, M.A.)

164. Purandara Dasa, the disciple of Sri Vyasaraya and the well-known author of famous Kannada devotional songs, has left on record in a song the date and place of Sri Vyasaraya's demise.

ವಿಳಂಬಿವತ್ಸರದಲ್ಲಿ ವಿಜಯುನಗರದಲ್ಲಿ ಫಾಲ್ಗುಣ ಬಹುಳ ಚವುತಿಯಲ್ಲಿ ಸ್ಥಿರವಾರದಲ್ಲಿ.

The song is quoted in the Rev. Kittel's *Nagavarmana Chandassu* and is also otherwise traditionally known. The date corresponds to Saturday, 8th March 1539 A.D. Sri Vyasaraya Swami reposes in the Nava Brindavana, an island in the Tungabhadra, near Vijayanagar.

VII.

165. With the demise of Sri Vyasaraya, an epoch came to an end. Somanatha, with his fine insight, has said that, in that epoch, it looked as if the Sun in the

course of his Heavenly motion had entered the bed of the celestial Ganges :—

तत्र व्यराजत समस्त तमोनिहंता मुद्रासने स निवसन्मुनिसार्वभौमः ।
मार्तांडबिंबइव मार्गवशेन मंदं मंदाकिनी पुलिनमध्यभुवं प्रविष्टः ॥

(page 58 of the present work and page lxv of the Introduction.)

166. Krishna Devaraya's prayer in the closing stanza of benediction in the *Jambavati Kalyana* that Dharma may stand on all its four feet, is practically explained by Somanatha at page 68 of his work, when he says that, with Sri Vyasaraya as Chancellor of the University and as Guardian Saint of the Vijayanagar Empire, the Bull of Dharma, as represented by all the wise men of the country, began to roar with all the four feet safe and free, as in the golden age :—

समस्त बुधनिधानभूतो वृषः कृतयुगइव गर्जन् चतुर्भिः पदैः स्वैर्यमाव्यतनिष्ट ।

It was Sri Vyasaraya's insistence on the reality of the world that gave new life, as it were, to the world :—

पुनराहितावतारमिव भुवनमभूत् ॥ तथाहि । चिरादारोपिता त्परिवादादिव मिथ्या'त्वा दमुच्यत झडिति प्रपंचः

(page 68 of the present work).

Sri Vyasaraya insisted, as Sri Madhvacharya had done before, that to make a proper synthesis, all knowledge must be sought and reconciled :—

सर्वेऽपि वेदव्याहाराः प्रकृतिधुरं बिभरां बभूवुः ।

(page 68 of the present work).

Sri Vyasaraya was no mere doctrinaire. He was large-hearted. If he was at home on the heights of the intellect, he was no less at home in the depths of

sympathy, love and Bhakti. He sang of the Lord as the Saviour of the Fallen.

ಪತಿತರೊಳು ಎನ್ನಂಥ ಪತಿತರೊಬ್ಬರಕಾಣೆ।
ಗತಿಯು ನೀನಲ್ಲದೆ ಅನ್ಯರಿಲ್ಲ ॥
ಪತಿತಪಾವನನೆಂಬೋ ಬಿರುದುಂಟುಮಾಡುವ।
ಕ್ಷಿತಿಪತಿ ಶ್ರೀಕೃಷ್ಣರಾಯ ನೀನಹುದು ॥ ೫ ॥

(Kirtane No. 55, Udipi collection of Vyasaraja's songs.)

He sang that the way to the Lord does not lie through pretensions:—

ನಿನಗೆನೀನೇಕೃಷ್ಣಾ ದಯಮಾಡಿಸಲಹೋ ॥ ಪಲ್ಲ ॥
ಯೆನಗೊಂದು ಸಾಧನಲೇಸಕಾಣಬಾರದು ॥ ಅನುಪಲ್ಲ ॥
ಸ್ನಾನವಮಾಡಿ ನಿನ್ನ ಸಂಪದಿಪೆನೆಂದರೆ। ಸ್ನಾನವಮಾಡದೆ ಕಪ್ಪೆಸರ್ವಕಾಲದಲಿ ॥
ಧ್ಯಾನವಮಾಡಿ ನಿನ್ನ ಸಂಪದಿಪೆನೆಂದರೆ। ಧ್ಯಾನವಮಾಡದೆ ಬಕಸರ್ವಕಾಲದಲಿ ॥ ೧ ॥
ಜಪಮಾಡಿ ನಿನ್ನ ಸಂಪದಿಪೆನೆಂದರೆ। ಜಪದಲ್ಲಿ ಮನಸುಯೆಸ್ವಾಧೀನವೆ ॥
ಉಪವಾಸವೆ ನಿನ್ನ ಸಾಧನವೆಂಬೆನೆ। ಉಪವಾಸನಾಗಿರದೆ ಉರಗಸರ್ವಕಾಲದಲಿ॥ ೨ ॥
ಸನ್ಯಾಸವೆ ನಿನ್ನ ಸಾಧನವೆಂಬೆನೆ। ಸನ್ಯಾಸಿಯಿರನೆ ದುರುಳರಾವಣನು ॥
ಕನ್ಯಾದಾನವೆ ನಿನ್ನ ಸಾಧನವೆಂಬೆನೆ। ಕನ್ಯಾದಾನಮಾಡನೆ ಕಂಸ ಜರಾಸಂಧಗೆ ॥ ೩ ॥
ಜಾತಿಯೆ ನಿನ್ನ ಸಾಧನವೆಂಬೆನೆ। ದಿತಿಕಶ್ಯಪಸುತರು ದೈತ್ಯರಾದರು ॥
ಭೂತಿಯೆ ನಿನ್ನ ಸಾಧನವೆಂಬೆನೆ। ಭೂತಿಯಿರದೆ ದುರುಳದುರ್ಯೋಧನಗೆ ॥ ೪ ॥
ಬಂಧುತ್ವದಲಿ ನಿನ್ನ ಬಳಿಗೆ ಸೇರುವೆನೆನೆ। ಬಂಧುತ್ವವಿರದೇನೋ ಶಿಶುಪಾಲಗೆ ॥
ಮಂದಮತಿಯುನಾನು ಮಧುಸೂದನನರಿಯೆ। ನೆಂದೆಂದಿಗು ಯೆನ್ನತಂದೆ
ಕಾಯೋ ನೀನೆ ॥ ೫ ॥
ಗರುವದಿಂದಲಿ ನಾನು ಮಾಡಿದ ಅಪರಾಧ। ಧರಿಸದೆ ಸಲಹಯ್ಯ ಗೋಪಾಲನೆ ॥
ಶರಣಾಗತರನ್ನು ಪೊರೆವೆನೆಂಬೋಬಿರಿದು। ಧರಿಸಿಮರೆವೆರೆನೋ ಪರಮಾತ್ಮ
ಶ್ರೀಕೃಷ್ಣ ॥ ೬ ॥

167. The epoch of Sri Vyasaraya has influenced the subsequent history of culture in India; but this subsequent history is beyond the scope of the present

(*Continued on page clxxix.*)

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभि जायते ॥

अथवा योगिनामेव कुले भवति धीमतां ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशं ॥

(गीतासु, श्रीकृष्णः)

Dewan Purnaiya

endeavour. It is sufficient to say here that the Vaishnava traditions of Vijayanagar came over to Mysore when H.H. Raja Wodayar took over Seringapatam (see Wilks' *Southern India*, Vol. I., p. 43), that the Mutt of Sri Vyasaraya Swami obtained the special support of the present Royal Family of Mysore in the time of Sri Raghunatha Thirtha, otherwise known as Sesha Chandrikacharya by reason of his work, whose Brindavana is at Tirumakudlu Narasipur, and that the support has been graciously continued by all the succeeding sovereigns of Mysore. Purnaiya, Dewan of His Highness Krishnaraja Wodeyar III of Mysore, gave a mantap with gold covering to the Mutt, and as there is a dated inscription in Sanskrit verse on the mantap, it may be quoted here:—

श्रीमद्व्यासेंद्रसिंहासनपरिवृढतारूढ सुप्रौढकीर्ति
श्रीविद्यावल्लभाख्य व्रतिकुलपतये कृष्णरामार्चनार्थं ।
तुंग श्रीरंगपुर्यां शुभविभवशरन्माघमासादिपक्षे
षष्ट्यां श्रीपूर्ण पूर्ण प्रभुरदिशदिमं मंटपं हैममर्घ्यं ॥

The date corresponds to about 22nd January, 1809 A.D.

VIII.

168. The Present is an outcome of the Past, and without a critical study of the history of the Past, the problems of the Present and the Future can neither be understood nor solved rightly. The Veda says that he who does not know history goes on the downward path, while he who knows history at every step, attains everlasting life.

योहवा अविदितार्षेयच्छंदोदैवत ब्राह्मणेन मंत्रेण यजति याजयति वा स्थाणुं वर्च्छति गर्तं वापद्यते प्रवामीयते पापीयान् भवतीति यातयामान्यस्य छंदांऽसि भवंति अथ यो मंत्रे मंत्रे वेद स सर्वमायुरेति ।

169. Rajanatha, writing of the Saluva Royal Family, as Kalidasa wrote of the Family of the Raghus, says in the introduction :—

वर्णाश्रमाणा मवनक्रमेण धर्मं स्थिरीकृत्य पदैश्चतुर्भिः ।
कलिं पुनर्यैः कृतयान्हि रुव्यां कालस्य कर्ता नृपइत्यदर्शि ॥

The Saluvas, by maintaining the Varnashrama, established the Dharma firmly on all its four feet, and converted the Kali age on earth again into the Krita age of Righteousness, thereby showing that it is the King on whom depends the nature of the time. The reference is to the famous saying of the venerable Bhishma to Yudhisthira in the Santiparva of the *Mahabharata.* "Make no mistake," says Bhishma, "the time depends on the King: not the King on the time."

कालो वा कारणं राज्ञः राजावा कालकारणम् ।
इति ते संशयो माभूत् राजा कालस्य कारणं ॥

What is meant is clear. The political environment determines the nature of national self-expression in the country; and it is of the utmost importance that the proper political environment should be created and secured, in order to promote the highest national self-expression all round.

170. We in Mysore are fortunate in living under the protection of a Throne pledged to the maintenance of national ideals, under the aegis of the British crown. The Sanskrit inscription on the gold umbrella of His Highness the Maharaja's throne in the Mysore Palace, closes with an exhortation to the king that he will maintain the path of *Dharma* followed by Dilīpa, Sagara, Rama, Harischandra and Nala. (See para 114 of the

Report of the Mysore Archæological Department for 1919 by Rao Bahadur Mr. R. Narasimhachar, M.A.) The ideals of the Mysore Royal Family will be seen to be quite comprehensive, from a verse in a copper-plate grant of the famous Kantirava Narasaraja Wodeyar of Mysore whose auspicious name is borne by His Highness our beloved Yuvaraja.

तस्मिंमछासति मेदिनीं सुरपतिः काले प्रवर्षत्यलं ।
पृथ्वी पूर्णफला दिशश्च विशदा वर्णा स्स्वधर्मैरताः ॥
नीरोगा स्सकलाः प्रजा जनपदा निष्कंटका योषितः ।
पातिव्रत्यजुष स्समस्त मभवन्मांगल्ययुक्तं जगत् ॥

(Seringapatam 103, *Epigraphia Carnatica*, Mysore, Vol. I.)

"In his rule, Indra gave abundant rain; mother Earth gave bountiful crops; the ends of the earth were unclouded; people were devoted to the duties of their Varna; every one was free from disease; the land enjoyed peace; women were true to their husbands; and the whole world was wedded to prosperity."

The gracious condescension of the present Ruler of Mysore recalls the description by Bharavi, the great Sanskrit poet, who adopted the country of Mysore as his home. Bharavi says :—

सखीनिव प्रीतियुजो नुजीविनः ।
समानमानान् सुहृदश्च बंधुभिः ।
स संततं दर्शयते गतस्मयः
कृताधिपत्या मिव साधुबंधुतां ॥

(किरातार्जुनीये १. १०.)

" He (the king) is free from pride and always treats his servants like friends, his friends like relations, and his good relations like sovereigns resembling himself."

The support and not merely tolerance that the present gracious Ruler of Mysore extends to all faiths, though to his own faith, he is deeply attached and accords special patronage, is a feature that recalls the characteristic of Sri Rama :—

रक्षिता जीवलोकस्य स्वजनस्य च रक्षिता

It is in this environment in the State of Mysore that this work sees the light of day. Lord Sri Krishna gives the first place to environment among the causes for the achievement of any result.

अधिष्टानं तथा कर्ता करणं चैव पृथग्विधं ।
विविधा च पृथक्चेष्टा दैवंचैवात्रपंचमं ॥

(गीतासु XVIII. 14.)

Respectful acknowledgments for the conclusion of this endeavour are, therefore, first due to His Highness the gracious Maharaja of Mysore, as the cause of the environment which gave Mr. M. Srinivasa Murthi and myself inspiration and facilities.

171. To previous workers in the field of Vijayanagar History, but for whose devoted labours, the present endeavour would have been impossible, my acknowledgment is next due. To Mr. Sewell whom I have not seen, but whose *Forgotten Empire* made a great impression on me when it was first published, and has been made use of by me constantly in these pages, my indebtedness must be specially expressed. To the encouragement of Rao Bahadur Mr. R. Narasimhachar who has been my friend now for many years, I owe the idea of taking up this work myself. It is his kindness that secured for me the permission of the Madras Epigraphi-

cal Department to reproduce the picture of Sri Krishna Devaraya's statue at the temple of God Srinivasa on Tirupati Hill. To the Madras Aachæological Department and its officers, I am indebted not only for the information in their publications, but also for their courtesy in correspondence. To Dr. Krishnaswami Ayyangar, a friend of many years' standing, I am indebted for personal help and encouragement. He obtained for me a copy of the *Varadambika Parinayam*. To Dr. Shama Sastri I owe facilities to consult the Oriental Library at Mysore and take copies. To Professor Kuppuswami Sastri of the Oriental Manuscripts Library, Madras, I owe copies of the *Saluvabhyudayam* and the *Jambavati Kalyanam*. To His Holiness Sri Vidya Varidhi Thirtha Swami, the present head of the Vyasaraya Mutt. I must express thanks for giving me access to such records as the Mutt had. I am indebted also to the Library of the Mythic Society, the Public Library and the Secretariat Library of Bangalore. Pandit Desikacharya of the Chamarajendra Sanskrit College at Bangalore, who is also Vidvan of the Palace at Mysore, kindly corrected the proofs of the Sanskrit text. The Bangalore Press deserves to be complimented on its work.

172. Mr. M. Srinivasa Murthi started the printing of this work, but before it could be completed, his span of life came to an end. The early publication of the work in spite of adverse circumstances, is due to the steadfast devotion of Mrs. M. Srinivasa Murthi to the cause that her husband held dear, which for that very reason became doubly dear to her. She has redeemed her husband from a debt. May he now feel at ease where he is.

श्रीपूर्णार्ये कुलात्मजा सुतमणि इश्रीकृष्णसंराड्भृतो ।
ह्यंतः कार्यकलाप साधनचण इश्रीकृष्ण मूर्तिप्रभोः ।
यो लब्ध्वा भुवि चंद्रिकार्यचरितं तन्मुद्रणे दीक्षित ।
सोऽयं श्रीसुनिवासमूर्ति रघुना प्रीणातु नाकेऽनृणः ॥

173. I feel like Somanatha that, if this endeavour should happen to be well received by the public, it will be, not on account of any excellence of the writing but on account of the great character, intellect and personality of Sri Vyasaraya.

गर्वामिनैव वचसां मम पेशलत्वा दंगीकरिष्यति जनोऽमुमिति प्रबंधं ।
एषोऽवतंसयति यद्यतिनायकस्य तस्यामितंपचगुणं महितप्रभावं ॥

(See para 57).

If, by focussing scattered rays of light from various sources, this endeavour has, in any small degree, made a contribution to Indian History and made clearer than before, the picture of Sri Vyasaraya and his times, I shall feel my labours amply rewarded, remembering the saying of Sri Vyasaraya in the *Nyayamrita* :—

विक्षिप्त संग्रहात्क्वापि क्वाप्युक्तस्योपपादनात् ।
अनुक्त कथनात्क्वापि सफलोयं श्रमो मम ॥

BANGALORE,
April, 1926.

B. VENKOBA RAO.

Mr. M. Srinivasa Murti

श्री व्यासयोगिचरितम् ।

सोमनाथकविप्रणीतं ।

आसामाशासुराशिं विकचनवजपाविद्रुमद्रोहिणीनां
तन्वन्राजन्यवन्यालवनमुकुलितां कीर्तिरेखामिवस्वां ।
पाणौमुक्ताक्षमालां दधदखिळभुवा प्रीणितब्रह्मवर्यो
योगीभोगींद्रभासा दिशतु परशुना लांछितोवांछितंवः ॥ ६ ॥

उद्दंडंचंडिमानं भुजभुविदधती दृप्तनक्तंचरस्त्री
गल्यामांगल्यभूषामणिगणलहरीधालधल्यापहंत्री ।
वक्रिम्णाशक्रवृत्तेः कुपितपतिधुतां तापसींतापसानां
प्रोध्दत्याशास्यकीर्तिःश(शि)†यतुभवतां क्षत्रचूडारिपीडां ॥ ७ ॥

चेलंनीलाब्जनीलं दधदधरसुधाबांधवोर्द्धंधिहाला
हेलासाहित्यरेवत्यधरदळपुटीचुंबनाडंबरैषी ।
वेलातीतारिहालाहलविलसितसद्बाहुवल्लीमतल्ली
भीमोरामोभिरामो जयतिनिजरुचा वैरदश्शारदेन्दोः ॥ ८ ॥

उद्यत्सख्यामभिख्यां प्रविकसदतसीपिंछतापिंछभाभिः
विश्राणोदभ्रकुंचीकुरवककलिकासंचरच्चंचरीकः ।
दृप्यच्चाणूररेणूकरणनिपुणताध्वंसिताशंसकंस
श्रित्तेनृत्तंविधत्तां विबुधविबुधितः पल्लवोवल्लवीनां ॥ ९ ॥

भूयाद्भूत्यैमहत्यै परचुळकसटाकर्कशः कल्किवर्यो
हेषाघोषैर्विहायःकुहरविसृमरैः भीषिताशेषलोकः ।
षंडंपाषंडपुंसां कलिकालिततमोराशिकोशीकृतानां
खंडंखंडंप्रचंडैः प्रखरतरखुरै रक्षिता यः क्षितिं वः ॥ १० ॥

प्रबंधानां कीर्तिस्थितिरनुपमोनायकगुण
स्तदातस्याप्येते विदधति, रसंग्रंथिलपदाः ।
प्रबंधॄणांकिंतु प्रतिहतमनालिंपदयशः
प्रपंचानेतॄणां करतलवदान्यत्वसरणिः ॥ ११ ॥

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† म

भावय मनसाव्यासं यः स्ववाचासुधामुचा ।
यौधिष्टिरींक्षितौकीर्तिं द्राधिष्टांप्रत्यतिष्टिपत् ॥ १२ ॥

गुणेषुनेतुः कुशलेषुसत्सु नृत्यंति वाचो नितरां कवीनां ।
कलाधिनाथस्यकरोदयेषु तरंगरेखाइव सागराणां ॥ १३ ॥

भो भो मत्सरकुत्सितान् सुमतयो दुर्वैदुषीगर्विता
नाकाशादवतारभागिनइवाहंयून्समाढौक्यकिं ।
श्लाघाकंपनमेकमेव शिरसः श्रीव्यासयोगीशितुः
मेरूणांशतमर्हति क्षितितले विद्यासुविद्यावतां ॥ १४ ॥

चेतोतिथिर्भवतुनः सतुकालिदासो
यःक्षोणिभागमवतारयतिस्म वाणीं ।
पाथोजसीधुसुरभिं परमेष्ठिलोका
द्भागीरथीमिव भगीरथभूमिपालः ॥ १५ ॥

श्लाघामहे कविंद्राणं यश्चक्रेमर्मणोभिदां
धन्वकोटिजुषिज्यायां तिष्ठन्नेवविरोधिनां ॥ १६ ॥

पुंसांकेवलतर्कसारविफलीभूतात्मनांबिभ्रतां
अब्रह्मण्यनिदानवैभवकलामंभोजभूयोषितः ।
या यादृच्छिकवासपात्रमभवत्तस्यैदिशे भूरिशो
मूर्ध्नांभीतिनतेन संप्रति नमस्कारंचमन्कुर्महे ॥ १७ ॥

पद्यानांसुकवेरदृष्टविषयानांम्रेडितानामपि
प्रत्नानामिवभाति वागियमिति श्लाघापरान्केवलं ।
चार्चादिक्रिययातथाभिनयतः साहित्यमर्मज्ञतां
वैधेयान्विधिरेवतर्जयतु तान्येभावनाकोविदाः ॥ १८ ॥

लोकालोकधरावधिर्नधरणी नाभ्रंमुहुःपुष्पव
त्संचारप्रमितंनवाचु(लि)‡कितः कुंभीभुवांभोनिधिः ।

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‡ लु

वाचाताद्दशमद्यतस्यचरितं श्रीव्यासयोगीशितुः
क्रोडीकर्तुमनाभवाम्यहमहो को मे समस्साहर्सा ॥ १९ ॥

श्रीव्यासतापसमणेः चरितंनिबंधुं
गण्यं महाकविभिरप्यहमारभेय ।
कार्येपियूथपतिना कलभःप्रवृत्तिं
प्रव्यातनोतिहिमदेन परीतचेताः ॥ २० ॥

गर्वामिनैववचसां ममपेशलत्वा
दंगीकरिष्यतिजनोमुमितिप्रबंधं ।
एषोवतंसयति यद्यतिनायकस्य
तस्यामितंपचगुणं महितप्रभावं ॥ २१ ॥

अंतरायसलिलाचमनोद्यत्कर्णतालपवमानशिशूनि ।
तुंदिलानिकुतकानिगणानां कानिचिन्मनसिकंदलयामः ॥ २२ ॥

नवनीतसुगंधयो नखांता, नवनीपांकुरनंदनीयशोभाः ।
कुशलंकलयंतु गोपिकानां कुचवास्तव्यकुटुंबिताधुरीणाः ॥ २३ ॥

वात्सल्येनपयोनिधेः सुरभितंवक्षःप्रदेशंवह
द्व्याचक्षाणमभंगुरांगमहसां वालाहिकीं प्रक्रियां ।
उद्दामांशुभसंपदं निजजुषा मुल्लोलकल्लोलय
त्तेजस्ताद्दशमादिमंविजयते सेव्यंगणैर्योगिनां ॥ २४ ॥

वाणीनामजनिस्पृशां भगवतो मांगल्यतेजोनिधेः
विज्ञातुःस्वयमेव तापसगणाः व्यासस्यसेवार्थिनः ।
पुंजीभूयपुरा कदाचिदखिलाः पुण्याकृतिस्पूर्तयः
प्राविक्षन्परिपावनीं बदरिकां प्रालेयशैलालयाः ॥ २५ ॥

नवनीरदनंदनीयशोभे नरनारायणनामधेयचिह्ने ।
जगतांकुशलायदीक्षमाणे महसीयत्रमहत्तपोव्यभ्रत्तां ॥ २६ ॥

तत्रैते सकलभुवनपरिपावनसलिलप्रभावं, गंभीरिमदैशिकमिव जलनिधीनां, नाभीकुहरमिव वसुंधरायाः, वारिगर्तमिव दुरित मतंगजानां, मार्गस्थानमिव रसातलस्य, तिलकमणिमिव आर्यावर्तस्य, स्थूलदर्पणमिव वनदेवतायाः, प्रथमांकुरालवालमिवाकाशस्य, लावण्य रसगलनमिव दिग्वधूनां, यशःपूरमिव शिशिरतायाः, मूलावलंबमिव नैर्मल्यस्य, स्वादिमवरप्रदातारमिव सुधारसानां, उपादानमिव मानस सर्गस्य, सूतिकासदनमिव सुपर्वभावस्य, वासुदेवमिव वनमालापरिवृतं, कुंडलींद्रमिव कुवलयधुरंधरं, भोजभूपतिमिव विदर्भदेशोपलालितं, हिरण्य कशिपुमिव प्रल्हादकारणं, ब्रह्मसभांगणमिव पद्मासनाधिष्ठितपरमहंस मंडलं, मन्मथकेतुमिव मकरपरिमंडितं, दनुजराजकमिव कविविलास लोलसंकरं, दिवसावसानमिव धृतरक्तसंध्यकं, पशुपतिरथमिवभास्वच्चक्र परिक्रमं, तनुमपि अखिलावलोकनीयं, स्निग्धार्जुनपरिसरमपि दर्शितधार्त राष्ट्रपक्षपातं पुंडरीकसंकुलमपि निर्भयमृगाध्यासिततटं, अनपायमपि भंगपरंपरानुविद्धं, क्वचिदुपरिपोस्पूर्यमाणबुद्बुदमुकुलनिकरमाचितचिग-यमाणद्राघगर्षणनिगज्जनयतिकुलं. क्वचिदारभ्यमाणमृत्तिकाभिषेचन-नियममुनिजनपरिलोलनकलुषीकृतं, क्वचिदूर्मिकागणप्लवमानकुशाग्र तिलकुसुमा§मितगृहमेधिपितृदेवतातर्पणांजलिसमाराधनं, क्वचित्परिशो-ध्यमाननवीनवल्कलवसनकाषायरसारुणितावतारसरणिपरिसरं क्वचित्प्र-क्षाल्यमानतापसीजटापूलिकाविगलितविकसदिंगुदीतैलकणिकाकोरकचं-द्रकितं, क्वचिद्दृषिमाणवकनिवहपूर्यमाणकमंडलुशतमुखघुमघुमारवमु-खरिताशेषहरिन्मुखं, क्वचित्सहचरचंचूपुटसानुरागवितीर्णविमलविस-

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किसलयचर्वणगर्वेवन्मरालीकुलसमुदंचितकिलकिंचितं, क्वचिद्वीचीडोला मरकतफलकायमानविशालकमलिनी पलाशसरसनिषण्णसारसानिकुरंबं, मंगलगाधायमानमधुकरीझंकारं, धवलबहुलकुमुदमुकुलच्छलेनधर्मांकुर-केदारतामिवदर्शयंतं, अंतर्बिंबिततटतरुणपल्लवकैतवेननिमज्जज्जनराग-घस्मरतामिवदर्शयंतं, उत्कंठितशैवलवलयपरिवेषणमिषेण त्रिभुवन पवित्रीकरणबद्धकक्ष्यतामिवप्रकाशयंतं, अभ्रंकषवेतसशाखाकांडपटेन अशेषकलुषपेषणदक्षताबद्धकेतनपताकामिव प्रत्यक्षयंतं, निरंतराय शकुंतवृंदकोलाहलोन्मेषापदेशेन कैवल्यवितरणकृतबिरुदघोषतामिव द्योतयंतं, अप्रमेयप्रभावमतिमात्रपरिणाहमनाघ्रातसादृश्यमनालीढकलि-दोषममर्यादगुणवैभवमसममिवपारावारममृताधारंनामकासारमालोकया-मासुः,

तस्योत्तरे तापससार्वभौमाः कूलेदृशांगोचरयां बभूवुः ।
महाश्रमंधामवसुंधरायाः च्युतंप्रमादादिवपद्मयोनेः ॥

संफुल्लांसल्लकीनां मृगपतिशिशवः प्रह्वयंत्युच्चशाखा
मारुह्योपर्यधस्तात्तरुणकरटिनः सुग्रहार्थंजिघृक्षोः ।
कंडूयंते कुरंगान्मृदुनिहितनखैर्द्वीपिनोमीलिताक्षा
न्यलाहीनां मयूरा, धुतगरुदनिलैरामिषं निर्वहंते ॥

यश्च निरतिशयानुभावरामणीयकसंपदासहयुध्वैवसप्तर्षिवास भवनेन, विप्रकुशविष्टरोपविष्टैः कुमारैरिवाम्नायस्य, कंदलैरिवादिमाश्रम-नियमानां, बीजैरिव तपसा, मरणिखंडैरिव ब्रह्मवर्चसकृशानो, रंडैरिव पति व्रतामरालिकायाः, सततनिहितदूर्वादलसंपादितश्यामिकाभिर्ब्रह्मवचन प्रवेशनभियापश्चान्निर्गच्छंतीभिरिव मानसतमोरेखाभिः कमंडलुनासिका

भिरिव तनीयसीभिः शिखाभिरुद्भासमानैः, स्वर्णवेणुपर्णसवर्णाकृतिभि रुज्वलंतीभिरिव ब्रह्मतेजःशिखाभिरूर्ध्वललाटिकाभिरुन्मेषितवेषैःस्वरोच्चारणविवरणनिरर्गलनिर्गलद्दशनकिरणापदेशेन वदनकमलमाविशंतीनां विद्यानां विकचप्रसूनांजलिविकिरणमिव वितन्वानैः, निशाकरमयूखनिर्मितयेव धवलधवलया, ब्रह्मलक्ष्मीस्वयंवरमालिकयेव यज्ञसूत्रिकया, पवित्रीकृतगात्रैः, पावकोपासनपरिचयस्थिरलग्नधूमवलयानीव कृष्णाजिनोप(स)*व्यानानिधारयद्भिः,सौदामनीदामपिंजराभिरतिचिरधार्यमाणप्रथमाश्रमनियमचलनसाध्वसनिबद्धकनकरज्जुभिरिवमसृणाभिर्मौंजीवेणिकाभिर्वलयितकटिप्रदेशैरिंगालमषीतिलिकित समुचितावयवसूचितसमिधाधानविधिभिः, स्खलितपदस्कंदसमुद्धारसरसीभवदुपाध्यायभावनिकटतरुनिष्कुटनिलीनशुकयुवभि, रंकपर्यंकानिषण्णाकुरंगशावकलेलिह्यमानदर्भपवित्रकाश्यामलितकरांगुलिप्रवर्त्तितावृत्तिगणनोच्चतराध्ययनकोलाहलसकलदिशामुखबधिरीकरणपटुभिरध्यासितपर्णशालाजिरपाद मूलवेदिकः करांजलिसेकजंबालित केदारिकासमेधमानकलममंजरी पुंजपिंजरितोपकंठो, वैतानवैश्वानरपरिरक्षणजागरूकपत्नीजनविभागशुष्यद्गोमयपिंडश्यामायमानबहिरंगणो विकचतुलसीवनवितर्दिसोपानपरंपराप्रसाधनाराधन कर्मठजरठाचूर्णीक्रियमाणशर्करोपलशकलः, पुंजीभूतबालिकाकरकलितकलशावर्जितसलिलधारासिच्यमानमूलालवालबालपादपोभागवाटिकांतरालकंदलदुद्गातृसामगानसमाकर्णनविस्मृताहारविहारसारंगयूथः, परिसमापितस्वाध्यायहुतवहोपासनवैश्वदेवबलिदेवतासमाराधनगृहमेधिकुल प्रतीक्ष्यमाणपरमातिथिसाधागमनानुग्रहः, स्वधितपाणिशिष्यशतानु-

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मीयमान समित्कुशपूलिकाप्रगुणयूपारणिफलककूटसंकटद्वारपर्यंतो, याय-जूकसमानीत पशुशावकनिकायकांतिमेचाकितोपशल्यः, श्रवणपुट-निपीयमानहरिकथारसजनितानंदपुष्यत्पुलकमुकुल निचोलितकलेवरवृद्ध तुमुलितचत्वरप्रदेशो, विस्मरणौषधिविशेषो विषमशरविलसितान्नां, पश्यतोहरःपातकानां, प्रपामंडपः भवनिदाघतप्तानां, कालदंडःकलि कालस्य, कुलवैतालिकः कृतयुगमहापते, रन्यादृशैः अपरिमिताद्भुतगुण समुदायैः, विस्माययतीव निखिलभुवनधातारमपि विधातारं,

मध्येस्यमंजुलदलं वटमुच्चशाखा
कांडप्रकांडकवलीकृतदिग्विभागं ।
कल्पांतवातविनिपातितकालमेघ
शंकावकाशमभजंत ततोमुनींद्राः ॥

मुक्त्वाफणींद्रमपिमोहनमिंदिरायाः
वक्षोपियस्यवटपत्रपुटींवरेण्यां ।
कल्पावधौशिशयिषुः कपटार्भक
स्सन्पर्यंकिकां वितनुते भगवान्मुरारिः ॥

मूलप्रांते यस्यमुग्धेंदुचूडा युक्तिप्रौढैः योगिभिःसेव्यमानाः
आम्नायानामर्थसंपत्तिरीतेः प्राणा, गौर्याः प्राड्विवाकाभवंति

तस्यकिलातिप्रमाणविस्तारभाजस्तरुणशुकतनुश्यामलनवगोमय-(इवालेपेन)† विधानमसृणितायां, मरकतशिलानिर्मितायामिव मूलवेदि-कायामायतकृष्णिकाभंगिशतकल्माषितसारंगतारक्षवचर्मवर्मितेमृदुलदल संदर्भितदर्भासने निषेदिवांसं, प्रशस्तमतीनां स्थिरहस्तविस्तृतपुस्तक-

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विभागानां निजवदनकोकनदचंचरीकायमाणचारुविलोचनानां उपनिष दर्थनिश्चय(स)मर्थयमानं, अभ्रंकषविटपिविटपपटलिकाव्याहन्यमानस्व- किरणावतरणस्य विचित्रानुभावलोकनीयस्य समा‡लोकयिषयाधरा- तलमवतीर्णमिव सहस्रभानुं, कलिकालनिरसनकलितावतारमिव कम- लासनं हृदयपुटकिनीकुसुमकुटीरवास्तव्यकैटभदमनबहिर्विगलदंशुजा- लिकानिचोलितस्येवश्यामलस्य विसृमरैः कलेबरस्यालोकप्रपंचैरका- लीनमिव मेघनिकरं दिवसमुप(नी)§यंतं प्रविकस्वरबालवारिकर्णिकार- कलिकासखीनां कुलपालिकानामिव कुशेशयबंधुकिरणनिकरस्य, बाडब- ज्वालानामिव संसारसागरस्य, शाखाशिल्पानामिव तपोहाटकवटस्य, मातृकाणामिव सौदामनीदामनिर्माणस्य, जटाटवीनां कवलितगगन- कटाहोदरकुहरैः पिंगलिमप्ररोहैर्नैजावतारमिव दर्शयंतं, लेलिह्यमान- नासिकावंशमूलया परिणामपिंजरकरवीरदलाकारजुषामुखस्थयेव तत्व- ज्ञानदीपिकया, मूलिकयेवजटालताप्रतानस्य, हिरण्मयडोलासूत्रिकयेव लपनवनजलावण्यलक्ष्म्या, मुकुलकंदलिकयेव योगचंपकस्य, गोपीचंदन रसचमत्कृतया तनीयस्यास्फुरदूर्ध्वपुंड्रपुंड्रिकया परिकर्मितफालप्रदेशं, करुणारसपूरनिरंतरनिर्याणकच्छस्थलाभ्यां स्वमूर्तिविभागनिदानहरि स्मरणानुमानीभवद्दृढनिमीलनाम्रेडनपरिपाटलाभ्यां विषयसंन्यासपरि- गृहीतकाषायाभ्यामिव विलोचनाभ्यां इतस्ततोनुगृह्णंतं, व्याख्या- विलासविवृताधरपुटविसृत्वरीभिर्बालवलाहकवारिशकिरप्रथमसंगमविक- चकुटजकुसुमकेसरद्रोहिणीभि, रुत्पतंतीभिरिव शारदाविजयकेतनदुकूल पताकाभिर्वल्गंतीभिरिव विद्यामृतप्रवाहडिंडीरमंडलिकाभि, रुड्डीयमाना-

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भिरिव वदनसरोरुहमरालिकाधोरणीभि, र्दंतकांतिलहरीभि, र्द्वितीयमिव दुग्धसागरमुत्पादयंतं, बिसमिवामलतंतुसंततिसोदरीभि, र्निर्झरणीभिरिव ब्रह्मवर्चसशैलस्य, चामरिकाभिरिव योगसांम्राज्यस्य, मृणालिकाभिरिव धर्मपुंडरीकाकरस्य, हारमालिकाभिरिव सत्याधिदेवतायाः, कुसुमावली-भिरिव कृपावल्लिकाया, महीयसीभिः ब्रह्मसूत्रपूलिकाभि, स्सीमंतितवक्षो-भागं, कटितटोपरिवेष्टितकृष्णसारत्वचं, कालभुजगानिर्मोकपरिवेष्टितमिव चंदनतरुं. कुवलयाकरशंकासमागतेनेव चक्रवाकयूना, पावनसलिल-पूरितेन कमंडलुना, परिमंड्यमानपार्श्वदेशं ऋतुगणमिव प्रज्वालितशुचि-तपस्सुरभिं, दाडिमवनमिव सततशुकसेवितं, सुहृदिवानुभूयमानसमाधि-सुखं, गंधर्वतंत्रमिव कल्पितश्रुतिमंडलविभागं, प्रभंजनकुमारमिव प्रशमि-ताक्षदौर्ललित्यं, उज्वलसुषुमाभिराममुत्फुल्लकमललोचनमुन्नतनासावंश-मुदारवदनप्रसादं युगपदेव ते सविनयाभगवंतं व्यासदेवं समानंसिषुः ॥ अथ तपसांनिधिः समुत्थितान्सरभसशिष्यजनपरिग्राहितबृसीसमर्पणादि समुचितोपचारमुदितमनसोप्रकटितार्जवानपि प्रवणीभवतः, करुणापयः प्रणाळिभिरिव कटाक्षवीक्षाभिः पावयमानो, मधुरासारकिरागिरा तानभाणीत् । अये तपोधनाः महनीयतेजःप्रभावानां परिगृहीततृतीया-श्रमाणामिव दिनमणीनां भूयसः कालादागमनं, अपिस्वागतं ।

भद्रंकिमारण्यफलाशिनांवः सारंगयूथैकसहायभाजां ।
निर्विघ्नताश्रीर्नियमाक्रियासु जागर्तिकिंवा सफलोदयासु ॥

किसलयतिनपीडां किंनुतापोवनीनां
विटपिपटलिकाभिर्व्याहतिर्दावव‍न्हेः ।

अनिशमातिथिसार्थाः किंसपर्याकृतार्थाः
विलसतिदृढशाक्तैर्वैष्णवीकिंनुभक्तिः ॥

इत्थं क्षेमानुयोगपुरोगामियत्तामिवापरोक्षयंतीं सुधामधुरिम्णो, -न्निशम्य ते भगवतः पाराशरस्य वाणीमनणीयसीभिः आनंदकंदलीभिः कवलितमनसः सविनयमेवं व्यजिज्ञिपन् ॥ ब्रह्मन्कुतोवकाशः कुशलेतर प्रसंगस्य भगवदनुकंपानदीमातृकाणां । किंतु पुरंदरपुरोगवृंदारकवृंद कांचनमकुटावतंसायितचरणारविंदस्य भारतीजानिकुलभागधेयस्य त्रि-भुवनस्वैरपरिचंक्रमणविलास, रसिकस्य निरंतरोपकुंचितपाणिकमलां चितविपंचीगुणपद्यारोपितावि।वेधावतारक्रमाबिरुदावलीगानकलावशीकृत कमलासखमानसस्य भागवतमूर्धन्यस्य तत्रभवतो नारदस्य मुखादद्यैव जगत्पाषंडाक्रांतमस्माभिःश्रुतं ।

भवतोधिगतान्येतान्यखिलानि तपोनिधे ।
बलाहकैरिवास्माभिरंभांसीव पयोनिधेः ॥

तदा प्रसंगेन तापसगोष्टीभिः साराभिर्युगधर्मं पृ(छ)*मानेन पादे चैवहिकलेर्विश्वसनीयवेषैः पाषंडैरुत्पातवातैरिव जलनिधेः जगतः कलुषीकारो महान् भविष्यतीत्यन्वग्राहिभगवता । तथाप्यधुनैव तरुणभुजगगरलस्येव बहुलदिवसावसानसंतमसस्येव प्रलयानलधूम निवहस्येव समुज्जृंभमाणस्य किमस्य कारणं कदावाशांतिश्च ।

इति प्रकृष्टैर्मुनिभिः सपृष्ट प्रहृष्टचेताः प्रतिसंबभाषे ।
पाराशरस्तान्परमार्थवेदी मंदस्मितस्यंदनसुंदरोष्ठः ॥

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सभयसमुचितोनुयोग एष स्वचरितविद्युतिभीतभीतधीभिः
व्यरचि(यतस्त)†पोधुना भवद्भिः समवहिता श्रुणुताखिलं वदामः ।
मणिमानिति वातसूनुना (हतः) सहयुध्वा समरे पराजितः
असुराधिपतिर्हरं जगद्गुरुमानंदयदर्चयापुरा ॥

संप्रीणितेन मनसा शशिशेखरेण
देयं किमित्यभिहितो दितिसूनुरेषः ।
इच्छामि जेतुमतिमात्रबलेन भीम
मित्यब्रवीद्विपुलमानससाहसश्रीः ॥

एवं दुर्वितरं वरं प्रार्थयमानस्य मानधनाग्रेसरस्य वचनमाकर्ण्य तस्य दरहसितविकसितगंडपालिश्चंडिकाजानिः पुनरप्येवमब्रवीत् ।

शक्योजेतुं किमुसभगवान्सप्तलोकीविधाता
मुख्यप्राणो मुरदनुजभिद्भक्तमूर्धन्य एषः ।
कृत्वा मायामतमभिनवं मोहनायामुनात्वं
किंचित्कालं शिथिलयमतं तस्य तत्वावबोधं ॥

इति पुरशासनादासादितवरेण, केरलभुवि द्विजकुले कृत जन्मना, शंकरनामधारिणा, विविधमायामहीयसा, पापीयसानेनैव, वेद पदवीखंडनं, चक्रे । तत्रांतरे तस्य मणिमतो मायाविलासनिरसने महानुभावेन, पूर्वमखर्वतरगर्वशर्वरीचरसार्वभौमकुलनिर्वापणधूर्वहसर्व- कषदोर्दंडचंडिमपरिपूरितदाशरथिमनोरथेन, प्रकटितांजनेयभावेन, तदनु- कनकपट्टश्रृंगारितप्रोद्दामभयानकगदामुखपायसपारणायित धार्तराष्ट्रशता नंदितमुकुंदेन, दर्शितकौंतेयभावेन, पश्चाद्वैदिकाचारप्रवर्तनबद्धकच्छेन, मध्वमुनिनामधेयप्रसा(रितेन)‡सकलभुवनत्राणेनमुख्यप्राणेन, ब्रह्मसूत्रस्य

† खलुत ‡ धित

मदनुज्ञया-तदा विरचितमदूष्यंभाष्यं । तत्तु कालमेतावंतं विपाक्रिया-वसानेन माननीयेन पुरशासनवरेण दारुणेन राहुणा कवलितमिव दुश्शकोन्मेषमवर्तत मंडलं चंड्रभानोः । इतःपरमचिरादेव कवेर कुमारिकाती(रे)* शेखरबंनूरुवास्तव्ययोश्चिरंमदुपासनेंन माननीयेन पुत्रीयतोः भागवतावतंसयो, रवतीर्णयोरिव भुवमरुंधतीवसिष्ठयो, स्तप-स्तपतोरिव स्वाहानलयो, रतिपावनचरितयो, लक्ष्मीबह्मणसुमतिनाम्नो दंपत्योर्मदुपासनमाहिम्नातिपावनचरित्रसर्वातिशायिशेमुषीविशेषकंदलितः कुमारो भविता ॥ तस्मिंश्चमदनुशासनं शेखरमिव शिरसावहन्, सएव पुनरपि भावितावेशरूपावतरणमंगलो, मुख्यप्राणो, मानुषस्यैव भावमनु-कुर्वाणो ब्रह्मण्यमनोरथमपि सार्थकीकृत्य विविधचरित्रविचित्रैः अखिल मपिभुवनं विस्माययन्, जांगलिकइव मंत्रेणसरीसृपवेगं, तरणिरिव किर-णेन तमःप्रचारं,घनाघनइववर्षेणघर्मतापं,भिषगिवभेषजे(न)†पुराकलित निजभाष्यप्रवर्तनेन विमतप्रपंचितदुर्मतमुन्मूलयन् संस्थापयिष्यति-सर्वाणिधर्माणि, तदिदानीं माभैष्टेत्येवमनुगृह्णंतंभगवंतं व्यासं प्रणिपत्य मुदितमुदिताः तदनुमतिपुरःसरं सर्वेपि मुनयो यथागतं प्रत्ययासिषुः ॥

इति सोमनाथकवि विरचिते व्यासयोगिचरिते प्रथमोल्लासः

अथ कदाचिदतीतेषु वासरेषु कतिपयेषु, तत्र वह्निपुरे, निरवशे-षितानिखिलनिशामुखनिशांतकरणीयकठोरविविधाचरणकर्शितांगी, घर्म

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*र †नामयं

समयपरिम्लानेवनवमालिका, दिनमणिकिरणपरितापितेवदर्शेंदुलेखा, महीयसा गुणेन सौंदर्यादिना, द्वितीयेव कमला भगवती साक्षाल्लक्ष्मी, श्चिरादनपत्यतादूयमानमनसा,दुग्धफेनपिंडपांडरदुकूलोत्तरच्छदेस्पाटिक पर्यंकेकलशसागरोदरपरिकल्पिते दर्वीकरसार्वभौमतल्पे शयानमिव नारायणं कुलवृद्धिकंदलाय संततमनुवर्तमानया कयापि चिंतया; मुहु-र्मुहुर्निश्वसंतं प्रशस्तगुणवैभवं प्रचुरतरसंपत्तिं परमपुरुषाश्रयमपि प्रदी-पैकसहायं वल्लभं बह्वणसुमतिमभाषिष्ट ।

किंपटैः किंपिटीरैर्वा किंधनैः किंनुबांधवैः ।
किमाहारैः विहारैर्वा दंपत्योरनपत्ययोः ॥

अये कष्टं किमन्यदनपत्यतायाः ।

तिरयतियाकवाटफलकेव, लोकयो रुभयोः सुखागमनद्वारं । ग्लप-यति या दवानलशिखेव वनतरुपल्लवानि पितृगणमनांसि । जनयतिया-रजनीविरतिरिव कुवलय कुमुदयोर्दंपत्योः साधारणं दुखं । दर्शयति या दृशिरिव पटलदूषिता शोभनान्यर्थांतराणि । निष्फलयति या प्रवाताहतिरिव कमलमणि(गणाशानि)† सर्वधर्माणि । समापयति या चरमप्रणवलेखेव स्वाध्यायस्य कुलस्य प्रचारं ।

अपत्यहीनं कुलमागतस्य कथंप्रकाशः कमलागुणस्य
मधोरिवानोकहवाटशून्ये देशेमहांतं दधतोवतारं ।

तएव खलु धन्यमूर्धन्याः ।

पाणिद्वयेन तनयैः परिधूसरेण मामेति मंदवचसाप्यनुनाध्यमानैः ।
आलेडितान्यमृतसख्यधुरंधराणि ये भुंजते जगति मंगलभोजनानि ॥

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† गणशतानि

किंवा पूर्वतनेषु जन्मसु नतादृशं सुकृतमावाभ्यां चरितं । तदा स्तां । सहजालीकाःकिंशाकुनिकाः । वंध्याशिषःकिंवसुंधरानिमिषाः । उध्द्वतानुभावंकिमुपश्रवणं । निश्चयापटवःकिंनिषादयोषितः । विगत व्रिचारणाःकिंविप्रश्निकाः । गलिताभिधेयंकिंगौलिकावचनं । असिद्धि-परतंत्राःकिंपरममंत्राः । विरचितासुरभावःकिंव्यासदेवः । देवता-शून्यानिकिंत्रिभुवनानि । अथवा समस्तं वितथमेव ।

पुष्यत्कृपालहरिपूर्णकटाक्षवीक्षा
संत्रायमाणजगता सकलोत्तमेन ।
कंसारिणास्मदभिकांक्षणपूरणाय
किंवा विलंबनविधिः क्रियते नजाने ॥

इति महीयसा शोकवेगेन करु(णा)[†]माचक्षा(णां)[§] प्राणनिभां वल्लभां अमृतोपमेयैर्वचनैराश्वासयदाचख्यौच ।

मागाविषादमधुना महिले श्रुणु त्वं
वेगादिहस्फुरति मे विपुलोरुभागः ।
विद्राविताननभयो विमनस्थयोर्नौ
भद्रागमे सतुहरिर्भगवान्प्रमाणं ॥

इत्यनेन कुशलोदर्केण सब्रह्मचारिणेव सुधारसस्य, वैतालिकेनेव निद्राणहर्षस्य, प्रास्थानिकपटहेनेव शोकस्य, मनोरथमिव हस्तेन सम-र्पयतार्द्र(सा)[‡]नो, दयमानयावरवर्णिन्या, किमपि भाषमाणश्चिरादनति सुखं सुष्वाप । तदनु परितापमनयोरवेक्षितुमधीरैव शनैश्शनैरपयाति विभावरी समये । भवानीरमणनटनवेगभ्रश्यमानविधुमंडलइव शशि-

[†] ण [§] णः [‡] स

मंडलेगगनपथसंचारपरिश्रममपनोदितुमिवावतरतितटमपरांबुधेः । नभोमंडलमारुरुक्षोर्ज्योतिस्सार्वभौमस्य पुरस्सरेणारुणसौविदल्लेन किरणकनकवेत्रलतयासमुत्सार्यमाण इव दूरीभवति तारानिकरे । हिमकरविरहानलधूमधोरणीष्विवकुमुदवाटिकायामुत्पतंतीषु मधुकरीषु, पद्मासिजशय्याप्रबुध्यमानकमलामणिमेखलाक्वणितेष्विव समुन्मिषत्सु सत्सु सारसरणितेषु, पुटकिनीवनपर्यटनचटुलजलदेवताचरणमंजरीशिंजितेष्विव समुदंचितेषुकलहंसविरुतेषु, प्रत्युपाध्यायगृहदेहलीमंदमंदमध्ययनमुखरतांमुंचमानेषुमाणवकेषु, समारब्धपावनमधुमथनमंगलस्तोत्राडंबरेषु जरठभागवतेषु, पिपासतामग्निहोत्रधेनुस्तनंधयानांबर्बरारवैर्जर्जरितेषु यज्वभवनेषु ।

संमोदबाष्पसलिलैस्तरलीभवाद्भिः
धाराललोचनचलाचलपक्ष्मपङ्क्तिः ।
स्वप्नोपलब्धकुशलाभ्युदया शुभांगी
प्राबुद्ध सा प्रथममेव जवेन भर्तुः ॥

अनुपदमेवमुक्तानिद्रं, मुकुंद, हरे, मुरशासन, शरणंभवेति संकीर्त्यशयनतलादुत्तिष्ठंतं प्रियतमंप्रदक्षिणीकृत्य चमत्कृतनमस्क्रि(त्य)यासाजगादसबहुमानं । अये भद्रंभद्रं । अयंहिसुप्रभातोदिवसः । इदानींतुस्वप्ने परमकारुणिको, भक्तजनपारिजातः, सभगवान्पाराशरिः, स्वयमेवागत्य भद्रेप्रसादितोस्मि युवयोस्तपसादुश्चरेणेतिमधुरसासारमुचावाचावद*यमानंदयत् शरीरिण्येव शुद्धदेवतयाकयापिशंखशुक्त्यासुधारसबुद्बुदसुकुलाकारजुषा केनापिस्वंमौक्तिकमणिना कौमुदीघनसारपूरितब्रह्मांडक-

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रंडकेन मौक्तिकच्छत्रेणेव प्रज्ञासाम्राज्यस्य, मूलकंदवलयेनेव करुणा-
लतायाः, दंततटंकेनेव शारदायाः, स्फटिकपादपीठेनेव पद्मायाः,
विधूतकलंकेन कलासमग्रेण स्थेयसा केनापिचंद्रमसा च शेखरितां
कांचन कांचनपात्रिका मदृष्टपूर्वां ममपाणौव्यसीसृ(ण)†त् । अनंतरं
च कश्चिदगण्यानुभावोनाम्ना ब्रह्मण्यः सद्यएव योगी समागत्य मनीषितं
युवयोर्वर्धयिष्यति ॥ तदवश्यं युवाभ्यांतदनुशासनानुवर्तनजागरू-
काभ्यां भवितव्यमिति अनुगृह्यांतर्दधे ॥ ततस्तां करतलेवर्तमाना-
मवलोक्यकिमिदमिति मृदुविस्मयमानया तथैव समुदमीलि मयेति ॥
मंगलप्रथमावतारसरणिं वाणीमाकर्ण्य तस्याः समुदंचितरोमांचप्रपंचकं-
चुकितसर्वावयवो हर्षमयमिव निखिलमपि लोकमवलोकयन्नभिनवमि-
वात्मानं मन्यमानः, कैवल्यसुखमपिनिराकुर्वतीं (नस्वीकुर्वत) मनसा
निरंतरोत्संगनिषण्णस्वकुमार(स्य) परिरंभणोत्सवमनुभवंतीमब्रवीत् ॥

पूर्वमाश्वासितं येन मयासंसोदबिंदुना ।
अद्यतं सागरीकृत्य मांमज्जयसिशोभने ॥

नजातुचिदपि गिरोमहतामपरथा भवंति । अधुना फलित-
ममुना यतो जीवन्भद्राणिपश्यतीतिवचनेन । आवयो रत्रैवलक्ष्यते
मणिमुकुरइव पुण्यचरितं ॥ किंनाम प्रसूते नारायणवरभाक्तिका-
मगवीति ।

मणि विरचितमंचान्मंदमुत्थायहृष्टः ।
चिरमथसमुपास्यन्ध्यानपूर्वंदिनेशं ॥

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अमृतरसधुरीणैर्हव्यजालैःसलाजैः ।
स्तुतिभिरपि समिद्धिः तोषयामास वह्निं ॥

सार्धं द्विजन्मभिरसौ सकलश्रुतीनां ।
पारंगतैरपि च भागवताग्रगण्यैः ॥

धीमान्समारभतदेव गृहेविशेषा ।
त्पूजोत्सवं कलयितुं पुरुषोत्तमस्य ॥

तत्रांतरे

शिष्यौघेन यदृच्छयैवसमहांस्तेजोमयेनावृतो ।
भिक्षूणामधिनायको प्रतपसां ब्रह्मण्यनामामुनिः ॥

कावेरीं समुपाजगाम विलुठत्कल्लोल(माला)* वली ।
वाताघातविलोलितांबुजगलन्माध्वीकरीवर्धितां ॥

श्रेयः पट्टण गोपुरंदितिभुवांडंभच्युतिप्रक्रमो ।
निर्मर्यादकृपाप्रवाहलहरी निर्याणकच्छस्थली ॥

संसाराटविमार्गशौल्किकपतिः संमोदकंदश्रियो ।
निर्णीतिर्वचसामलीढजनुषां निद्रातियत्सैकते ॥

या खलुसकलपरममुनिजनावगाढसलिला परिणतपृथुफलभरा नम्रैराम्रैर्गगनकुहरविसृमरसौरभकुसुममाला गुरुभिरगुरुभिर्विटपजनित तरणिकिरणावतरणनिरोधैः न्यग्रोधैरामूलकलित फलस्तबकानिराडंबरैः औदुंबरैः शाखाभुजालिंगितलतावधूकैर्मधूकैः जलधरपदवीलंघना कलहोदारैः कोविदारैः वियोगिजनमानसवितीर्णगाढवरशोकैरशोकैः निस्सीममधुरिमप्रचुरीमंडितफलैःकंटकिफलैः मदनविजयपिशुनबहल-

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मुकुलैर्बकुलैः तांबूलिकापरिरंभसंपादितकुतुकैःक्रमुकैः धवलितदिगं-तरालफलभारैर्नारिकेलैः घटितविशंकटतटप्रदेशा क्वचिद्विकचकुव-लयचयशतभरितमधुरिमधुरीणमधुरससपीतिककरंबित बिब्बोकांडंबर-लोलल्लोलंबकदंबमेचकितापदेशेन निरंतरकालिंदीसन्निधानमिव संद-र्शयंती । क्वचिदुच्चंडनालपुंडरीकषंडमंडनायमानकेसरसृजदुग्धीसमु-द्धतजालपादमंडलपांडिमव्याजेनत्रिपथगासमागममिवागमयंती । क्वचि-दुत्फुल्लकह्लारवातपर्यटनसरससारसमिथुनयूथमस्तकशोणिम विस्तारमि-षेण सरस्वतीसंगमसंभावनामिवोद्भावयंती धात्रीव दक्षिणदेशस्य, जटा-लतेव मुक्तिकन्यायाः, प्रहारिकेव पातकमलिम्लुचानां, संमोदागमप-द्धतिरिव सागरस्य, कल्याणपरंपरेव कवेरस्य, पण्यविशिखेव पुण्यसं-चयानां, अर्गलेव दुर्गतिद्वारस्य, संव्यानशाटीव सर्वंसहायाः, वागु-रिकेव भवभयमृगस्य, कीर्तिलतिकेव कैवल्यस्य, त्रिभुवनपरिपावनी सर्वासामपि सरितां अधिदेवताविजयते भागधेयलक्ष्मीरिव मध्यलोकस्य ॥

तदनुसलिलैःपुण्यैस्तस्याः सुधारससोदरैः ।
निभृतमवधीं नीत्वामाध्यंदिनीं नियमक्रियां ॥

सपदुमतिभिःशिष्यैः सार्धंतटे मुनिरुत्तरे ।
बहुल विपुलं बन्नूराख्याग्रहारमियायतं ॥

आकृष्य सह्याद्रितटाज्जवेन कूलंकवेरात्मजया तरंगैः ।
उत्कूलितस्याश्रममंडलस्य पुष्णाति यः पूर्णगुणेन शोभां ॥

यत्राधिवासं रचयन्द्विजौघो निसर्गचित्रैर्नियमैर्मुनीनां ।
चिरंतनानां जगतिप्रतीतां सप्तत्वसंख्यां शिथिली करोति ॥

वीक्ष्यह्रियायत्रयुवाभिरूप्यं प्राणान्स्वयंपंचशरोमुमोच ।
भस्मीचकारेति तमीक्षणेन प्रवादमात्रं फलितंपुरारेः ॥

द्विजन्मनां यत्र दुरापपारां श्रियंसमालोक्यंचिरायमाणां ।
अभून्नवैब्राह्मण इत्यमोघमपि श्रुतेर्वाक्यमलंममार्ज ॥

यत्र विस्मयनीय पावनचरितापसारित पातकानां, पाषंडमत खंडनाय भूमंडलमवतरिष्यतो भगवतः परमेष्ठिनो मुख्यप्राणस्य परिचि-चीर्षया प्रथममेवावतीर्णानामिव सत्यलोककुटुंबिनां महानुभावस्तुगृह मेधिनां विचारकृत्ता वेदवाक्येषु, शंकमानता शास्त्रपाठेषु, खंडता परम तेषु, निर्मर्यादता विद्यासु, निग्राहकता हृषीकेषु, बहुभाषिता वादेषु, भीरुकता पापेषु, हिंसकता यागपशुषु, लोलुपता हरिकथासु, विस्मृ-तता दुश्चरितेषु ॥

नाम्नांकयित्वा तं वंदे रामेणस्थापितं पुरा ।
वीक्ष्य विस्मयमानोऽसौ मुमुदे मुनिपुंगवः ॥

तदानीं वांछित सिद्धसाधनाय माधवाराधनां विधाय विविधा भिर्दक्षिणाभिर्विस्मापितमनसो ब्रह्मसदसो नेदिष्ठफलजुषामाशिषां कोटीःकोटीरयित्वा सविनयं विरचितानुचर्ययाभार्यया सह देवालया न्निष्क्रामन् संफुल्लमानसपरिपाको बल्लणसुमतिर्नातिदूरे विहाय निद्रा विहारमनुजिघृक्षया भगवंतं रंगदेवमिव दक्षिणदेशं समायांतं मस्तक तलविन्यस्तपुस्तकभारैस्तरुणप्रायैः शुचिभिर्धर्मैरिवाम्नायानामंतेवासिभि-रनुगम्यमान मभिनवजांगलिकदललोहितेन विद्रुमविस्तारेणेव तेजोंबु-राशे रुत्पातसंध्यारागेणेव संसार[†]स्य पल्लवपटेनेव तपश्चूतस्य, मृदुल मृदुलेन काषायवसनेन, बालातपमकालीनमिव प्रबलयंतं तरुण शिरीषकिं जिल्कमंजुताभंजनरुचा, विलसदपांगशोणिम चुंबिताग्रेण श्रवणवामलूरु

[† वासर]

समुत्पतितेनेव शतमखधनुरंकुरेण, कालकनीनिकामणिजंबूविभ्रमसमा पतितेनेव तनुतरशुकशावकेन, किंचिदाकुंचितेन महनीयरहस्या- मिव मुक्तिपदवीमुपदिशताहरितपल्लस्तबकावतंसेनकवलितकर्णमूलंकवा टफलकविशालवक्षस्थलप्रेंखोलितयाप्रसृमरकलेवरदीप्तिकोकनदवाटसंदे- हादनुसरंत्येव मधुकरधोरणिकया, विश्वंभराध्युषितहृदयमंटपस्य वलभि- दुपलकल्पितयेव बहिर्मंगलतोरणमालिकया बहुलया तामरसबीजगुलि- कास्रजापरिष्क्रियमाणं वनसरसीविहरणस्कंधावसक्तबालकुवलयदामान- मिव कुंजरकुमारं कनकपिंगलगोपीचंदननिर्मितैः परिसरजागरूक पंच- मुद्रिकाविन्यासैः प्रांशुभिरूर्ध्वपुंड्रैः पवित्रीकृतसमुचितावयवं लंबमान मंजरीधुरंधरं चरिष्णुमिव सुमेरुतटराजच्छाखिनं, जर्झरीतिलककल्मा- षितेन समुच्छ्वसितपर्वणापड्गुणितकौपीनमुद्राचमत्कृताग्रभागेन दुर्ज्ञा- नविपिनखंडनपरस्वधेनेव भवभुजंगविषापसारणवेत्रेग विरक्तिलतिको- पघ्नस्तंभेनेव दुष्कृतमदावलतोत्रेणेव मुष्टिविधृतेन तनीयसादंडेन किंचि दासिंजितवामांसकूटंतित्रिणीसारशोधनमेदुरितथालथल्यं, स्वतेजसावि- निर्जित बंदीकृतमिव नवमरीचिमालिबिंबं, समुदग्रया नासिकया सोयमेव तत्र भगवतः कारुण्यभाजनमितीव पुरतस्सूचयंतं ताम्रकमं- डलुं पाणिना दक्षिणेन बिभ्राणं, पटीरदारुफलकघटितांचटकुचटकुरु- तेनसमाधिविजयानुकारिणीं चरणेन पादुकांस्पृशंतं, पावनपवनजपस्पंद मानाधरविवरविगलदमलदशनाभीशुनिचयेन चित्तनैर्मल्यप्रवाहमिवोद्वे- लयंतमतिप्रगल्भैरितस्ततोनयनविक्षेपैरंतर्गभीरिमाणमिव ज्ञापयंतं बद्ध मूर्तिमिव मध्वराद्धांतं, मूलकोशमिव महामंत्राणां, वै(कटि)§कमिव

§ क्रयि

वैष्णवाचाररत्नानां, खलीनमिव दुर्ललितेंद्रियघोटकानां, नीडमिव नियमशकुंतानां, चंक्रमणरंगमिव षड्दर्शनानां, विजयस्तंभमिव तत्व-ज्ञानस्य, ललितमिलिताकृतितत्तादृशवैभवं योगिनमेनमवलोक्य विस्मय कबलितहृदयो भक्तानुकंपिना व्यासदेवेन स्वप्नसमयानुगृहीतस्य महीयसोब्रह्मण्यशब्दस्यायमेवार्थ इति चेतसा निश्चिकाय ।

ततोसौ सरभसमुपसृत्य

साकंपाद्रूं सरसिजदृशा संप्रणामे तदीयां ।
गौरीं कृत्वा निटिलतटिकागोपिकाचंदनेन ॥

पाणेःकुंडीं प्रचुरविनयः पावनीमादधानो ।
भक्त्यास्वीयं मुनिवरममुं प्रापयामास गेहं ॥

स तत्र हृषितहृषितमनाः तनुतरतरुणकर्बुरलोमसंदानितेन पारिजातकुसुमकेसरसुकुमारेण समवायेन पंचवर्णासारिसांगकुरंगीसह चरचर्मशेखरितेन परिणाहिना चित्ररल्लकेन संघटितायामंतर्मंटपवित र्दिकायां, विविधधातुशबलितप्रथमधरणीधराधित्यकायां प्रभातसमयेनेव बालमार्तांडमंडलं मंदमात्मना समुपवेश्य तमेनमर्घ्यादिकया प्रशस्य या परिवस्यया विकचोपचारभूयसा वचसा च शिष्यैस्सह मोदया मास ॥ कृतभिक्षंच परिगलितश्रांतिभरंचिरेण तदनुमत्या स्वयमपि निर्वर्तिताभ्यवहृतिरादरादासाद्य पुष्करितांजलिः पुंखानुपुंखसांद्रतरबाष्प गद्गदकंठः किंचिदाकुंचितपूर्वकायः प्रश्रयेण यतिपरिवृढमाबभाषे ॥ स्वामिन्नहमिदानीं कृतार्थीकृतोस्मि संदेशहरेणेव भाविभद्रस्य विवर्तने नैव प्राक्तनसुकृतस्य कुंभीलकेनेव शोकस्य कुठारकेणेव कल्मषपादपस्य

प्रसादकेनेव वंशस्य सव्यवायकेनेवानंदबीजस्य धन्येतरदुरापेन महता तत्रभवतः समागमनेन माननीयेन ॥ तथापिदुर्लभतया महत्सान्निधानस्य, निरंकुशतया संमोदस्य,. चपलतया रसनायाः, समुंचिततया क्षमयस्य कृपालुतया तत्र भवतः प्रियतमतया प्रश्नाभिधेयस्य तरलतयाचात्मनः, किंचिद्भवते विज्ञापयामि ॥

श्रीकाश्यपान्वयमणिर्मम तातपादः ।
श्रीरामदेव इति दीप्तयशःप्रभावः ॥

कस्यापि मस्करिपतेः करुणाविलासा ।
त्प्रासोष्ट षट्पटुधियः प्रथितान्कुमारान् ॥

तादृशेषु समनोविकासनिपुणेषु प्रथमानयशस्सुरभितेषु कनीयानृतुषु शिशिर इवाहमतिचिरमपुत्रतया वात्ययेव तृणभ्रमिः भ्राम्यमाणः प्रियतमयातया कंदलितोत्साहः पुनरपि श्रोत्रियसुतां कांचिदक्कम्माभिधांपर्यग्रहीषं ॥ तथाप्येतावंतं कालमनुन्मेषितकुलांकुरस्य वांछितोदयस्तत्रभवतः कारुण्यकणिकायत्ततमः ॥

इत्युक्तो यतिसंसदामधिपतिः पश्यन्प्रतीच्यादृशा ।
दंपत्योर्विहितावतार मनयो स्तत्तादृशं पौरुषं ॥

वाचा गाढतरार्थया परममित्यन्वग्रहीत्सादरं ।
भक्तप्रार्थनपूरणेष्वभिरतिं संतोहिसंतन्वते ॥

शिष्यैस्समं द्रुततरैरथदेवपेटी कुंडीबृसीवसनदंडलताग्रहैश्च ।
एवं प्रतोषितहृदा गृहमेधिनापि देवालयंप्रति गृहान्निरगात्सयोगी ॥

योगिनस्तस्यकरुणा कामिनीवीक्षणात्तदा ।
सकाण्वतिलकोधत्त भूरीन्पुलककुड्मलान् ॥

तावन्महात्मनस्तस्य तेजःपुंजं समीक्ष्य दुर्निरीक्षमगमदपर-वारिराशितटं ह्रीणह्रीणइव भगवानंशुमाली ।

मंदंमंदं संकुचितांचलास्तरुणचरणायुधशेखरश्रीजुषोविरहविक्लावानां सरोजिनीनां सद्यएव पुनरागमनाय सशपथंस्पृशंतइव शिरांसि व्यराजंतसरसीरुहेषु मिहिरकराः । अस्तंयाते दयिततमेभास्वति, पर मुखावलोकनकलुषकातराइव न्यमीलयन्पुटकिन्योनालीकनयनानि वियोगशोकस्पुटित निलिंपधुनीपुलिनकोकमिथुनहृदयक्षरत्क्षतजप्रवाहेणेव संध्यारागेण रंजितमभूदंबरतलं । कामिनीजनमानापजिहीर्षया केली रमणधीवरविस्तार्यमाणेनेव मेचकगुणविरचितेन जालेन मंदंमंद-मापतता तमसा समजनिसमावृताजगती ॥ निस्सीमचारणपथसंचरण रयभरपरिश्रांतदिनकररथखरतुरगखुरखलीनखंडितलपनपरिगलितार्द्रफेन बिंदवो नभसिसमालक्ष्यत तारनिकराः । नकेनापिमानवता भवितव्य-मिति पुरंदरदिशि मदनमहीपतेरिव मणिविजयघंटिकासमुदजृंभत शिशिरकरमंडली ॥ एवं सति क्रमेण सकलामपिसायंतनीं नियम विधामशेषयित्वा परिणामपेशलशाल्मलीतूलतुंदिलतुंगदुकूलोपबर्हदृढ निहितकपोणिभागबंधुरदक्षिणेतरपाणिपल्लवतलसमर्पित कपोलमूलंमृदुल कृष्णसारचर्मपरिस्तृते धवलकंबलोदरे शयानेन सुखसंवाहनकुशल शिष्यजनोत्संगप्रसारितंचरणकिसलयेन प्रसंगेन पुण्यांविविधपुराणकथा-मभिहितवताभगवता तीर्थपादेन कानिचनसौवस्तिक स्वस्त्ययनसाध-नानि संविधेहिसाधयेति विहितानुमतिः काश्यपकुलमणिरुन्मस्तकां-जलिः प्रतिजगाम निजनिकेतनं ॥

यतीश्वरादीप्सितवस्तुलाभं श्रियासमं चिंतयतो रजन्यां ।
तल्पांतराले शयितस्यतस्य कल्पा इवासन् घटिकाविभागाः ॥

उत्तरेद्युरुदिते दिवाकरे सत्तमंसयतिनां कृतक्रियं ।
आनिनायशुचिरादरात्पुनः संचितोचितसमस्तसंविदं ॥

तत्रनवीननैष्ठिकीगोमयालेपन चित्रिते बहुप्रसूभिः मांगलिकाभिः विशारदैः पिष्टोपलचूर्णैः निर्व्यूढचतुरस्रप्रसाद धनलेखामनोहरमसृण-मसृणे महामंटपकुट्टिमे सरभसशिष्य जनसमर्पिते बृसीफलकेसमुपविष्टः तपोनिधिरखिलश्रुतिपारदृश्वभिरंतेवासिभिः स्वाहासहायंभगवंतं हुत-वहमाधाप्य हरितहरिताभिः मरकतमणिमयूखशलाकापरिणाहिनीभिः कुशमुष्टिभिः चमत्कृतपरिस्तरणालंकरणंजवनिकाभिर्वलयितमिव सुमेरु शिखरं शैवालमंजरीभिः परिवेष्टितमिव निबिडकोकनदवाटंवसलपट-लिकाभिः प्राकारितमिव पल्लवितसहकारं, पावनमूर्तिं तं त्रिभवनप्र-तीक्ष्यं गोकर्णमात्राभिर्बहुविधाभिरग्रवतीभिस्समिद्भिश्च लाजशर्करादि मिश्रितैरार्द्रतिलैश्च बहुधा यथाविधि संप्रीणयामास ॥ तस्यसन्निधावेव प्रसादलक्षणैः प्रदक्षिणज्वालैः श्लाघमानस्येव हविर्माधुरींस्थालिकायां हव्यशेषं अयातयामं स्वयमेवादायत्रिधाविभक्तं चिरेणाभिमंत्रितं वधू सखस्य तस्यगृहमेधिनो हस्तेसमर्पयन् इत्थमभ्यधात् । एतदुपयोगा दूर्जस्वलायामरण्यामिव पावकानामचिरादेवभविष्यत्यपत्यानांत्रितयं ।

पुण्याय भूरियशसे तव पुष्कलायै भूत्यै सुदेवपुरुषस्य पुरातनस्य ।
तत्रोत्तरस्य तनयस्य च संप्रदानात्संप्रीणयिष्यसि मनोममसप्रियाकः ॥

इत्यभिहितमात्रएव मेधावी प्रसादसूचितानुमतिः प्रियतमवदन

मवलोक्य दुर्लंघंसंस्मरन् वचनं व्यासदेवस्य तत्तथेत्युदितवान्। वधू र्मिथस्तानि हव्यकबलानि अभोजयत् ॥

सल्लकेरिव वने महाबलः पल्लवानि मृदुलानि वाशितां।
तत्र कंचिदतिवाह्यतापसः कालमस्यकरुणापयोनिधिः ॥

पूजनैः पुलकितस्ततो ययौ चन्नपट्टणमभिस्वमालयं।
कालक्रमात्कलितदौहृदकंदलश्रीः स्साभीममध्वमुनिनामसमेधितौद्धौ।
कन्यामसूत कमलामिव सिंधुवेला दंतावलेंद्रमिव दीप्ररुचंसुतंच ॥

इति श्रीसोमनाथकविविरचिते द्वितीयोल्लासः ॥

अधत्तपुण्यैरथगर्भमेषा पुण्यप्रभावं पुनरायताक्षी।
स्फुरन्मणिंपुंड्रकवर्तिकेव कवेरिवोक्तिः कमनीयमर्थं ॥

उदरंगतवति भगवति गर्भछलेन परमेष्ठिनि मुख्यप्राणे देव देवे तदवकाशप्रकाशप्रकाशन सुकृतेनेव तादृशेन तस्यामध्यममपि महत्तामभजत।

तदा [*] सिकानलिनपचेलिमदलसेवयेव मंदंमंदंमांसलितमभूत्कुचचक्रवाकयुगलं। तद्गंधवाताहूतेव मधुपमालानीलनीलाविरराज रोमराजिः। तन्मुखविहरणतुमुलकुतूहलशारदाकिरणनिकुरंबेणेवबहिः प्रसारिणा शनैश्शनैः धवला बभूव तनुलतिका। तदनुभावभारेणेव

[* सर]

समुदग्रेण नाक्षमेतां पदात्पदमपिचलितुं किसलयपेशलौ चरणौतत्प्रवि-चिक्षिषयेव समुद्वेलयासमजनि तरलतरला नयनयुगली । तदलंकारवर-धारणविलोकनविलज्जितानीव विरलतांयातानि भूषणानिततःपरिण-तेसमये ।

सुतमजनयदेषा शुद्धताभाजिलग्ने ग्रहगणशुभवीक्षा गौरवोद्दामभाग्ये ।
विधिमिव निरपायं विश्ववाचां निदानं नरकदनुजहंतुर्नाभिनालीकपाली ॥

अभादभीशुप्रकरैरयं शिशुः सुमेरुकुंजीकृतसूतिकागृहैः ।
अभूतपूर्वैरमलैरिवात्मनो हिरण्यगर्भत्वमिव प्रदर्शयन् ॥

तदा दिशामुखैस्साकं प्रसन्नतामभजंतमनांसि । मंगल शंखध्वा-नेनसह समुदजृंभंत प्रीतयोबांधवानां । अमरतरुप्रसूनवृष्टिभिस्सार्धं सम वर्तंत मातुरानंदबाष्पसलिलानि । समीरशावकैस्समं काश्यपकुलाधिपः सुस्पर्शनस्सकलजनानानंदयामास ।

कनकांबुजकंदलोपमानं मुखमालोकयतस्सुतस्यतस्य ।
नयनात्पितुरश्रुवारिपूरो निरगादंतरवानिव प्रमोदः ॥

सशिशुर्निसर्गमधुराकृतिः यथाविधि जनकविहितया जात-क्रियया, दिनमणिरिव जृंभमाणया, दिवसमुखश्रिया, पावक इव पवित्र-या हविराहुत्या, चंद्रमाइवासन्नया शरदा, सहकार इव संप्राप्तया वसंत-संपदा, स्वाध्याय इव सुशिक्षया समावृत्या केशवोत्संगइवारूढया कलशाब्धिकन्यया, सद्यएव कमपि रामणीयकविशेषमुदशेषयत् ।

भवितैष यतीशितेतिनूनं परमार्थेन विजानतेव बालः ।
गुरुणासगुरोर्मुदं ददत्या यतिराजाभिधया प्रसादितोभूत् ॥

क्रमेण सकुमारकोजन्मांतरानुवर्तिनीभिरिव निजासनकमलो-
दरदृढलग्नवराटिका पिंगलिमछटाभिर्वपुरालोकमंजरीभिर्विमानोदरमिव
शय्यासदनमादधानः, शमधनजनइव निविष्टतरुणतरणिमंडलसौभा-
ग्यावतारइव, चंपककलिकानां शोधनोपलइव ज्वलनज्वालानां अपहा-
सकइव, तटिल्लतानां औरसकुमारइव सुमेरुसुषुमायास्सारइव पीतवर्णस्य
विविध कनकरक्षागुलिकामालिकाभिरतिकुटिलतरक्षुनखरमणीय मंजुल
मध्यभागाभिः कोरकितकंठमूलः, मुहुर्मुहुरास्वादनकेलिमृदुलतरस्य
चरणांगुष्टस्य, वादकोलाहलपराजितविमतसुमतिजनोपचरणीयदृढचरण
विधिसहिष्णुतामिवाभ्यासयन्नुत्तानतलेन पादारविंदद्वयेन मणिगण
तुंगसमस्तराजमकुटकोटिसन्यासपरिपाटीमिव भाविनीं विवृण्वन्पाणि
तामर†दलायमानांगुष्टग्रसनविहारेण भवित्रीमिवात्मनः परमहंसतांप्रकट
यन्, सरसिजमुकुलाकारायमाणदृढमुष्टिकया करगृहीतामिवतत्वराद्धांतं
सूचयन् आकस्मिकेन घनाघनगर्जितेनेव गंभीरेण रोदनध्वनिनाखांड
निकपाषंडमंडलमिव संतर्जयन्, चंद्रिकाधवलकौशेयवितानकलितमरकत
मणिश्रृंखलिकांचललंबिनं, विरहास‡नतया समागत्य सेव्यमानंश्याम-
लनालकोमलं विकचनिजासिकाकोकनदमिव, पद्मरागमणिकंदुकम-
वलोकमवलोकंदरहसितमंकुरयन् पर्यंकिकाशयनकुतूहलप्रायां ललित
ललितां कामपिदशामत्यवीवहत्

अंकादंकं संचरन्नर्भकोसौ तत्तादृक्षः प्राहसल्लीलयैव ।
पद्मात्पद्मं पर्यटंतंमरालं राशेराशिं रंजयंतंविधुंच ॥

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लाल्येन द्विपमृगराजशावकाभ्यां मंदेनाजिरभुवि जानुचंक्रमेण ।
पर्यंतप्रसृतनिजप्रभासरस्या मभ्यस्य प्लवनमिव व्यराजतासौ ॥

वाणी यशोंकुरसखी महनीयशोभातस्यानने सममदृश्यत दंतराजिः ।
बिंबे विधोरिव सुधारसबिंदुरेखापङ्क्तिस्सरोजइव भासुरमौक्तिकानां ॥

बोद्धुमात्ममहिमानमुदारं नक्षमाक्षितिरितीवसगाढं ।
अंगुलींसमवलंब्यजनन्याव्यातनिष्ट मृदुचंक्रमभंगीं ॥

लीलासु यावदुदितं प्रथमं पितृभ्यां वक्तुं बहूनि निपुणोपि सतावदेव ।
पश्चाद्भाषत निरंकुशकीर्तिमिच्छन् बाल्येपि तद्वचनपालनलीलयेव ॥

तौ दंपती धन्यतमाग्रगण्यौ सुतोसिनौ कस्यवदेति पृष्टात् ।
एकस्य निर्देशमवेक्ष्य पुत्रादानंदगर्भं हसितंव्यधातां ॥

चरंतमिंदुं नभसिक्षपासु प्रगृह्यदेहीत्यवदत्सवित्रीं ।
स भूयसा कीर्तिसुधाकराणां तं मातृकीकृत्य सिसृक्षयेव ॥

इत्थमतिवाहितद्विहायनो गुरुणाविधिवदनुष्ठितचूडाविधानो यतिराजः पंचमेवयसि चलाचलशिखंडकैर्बांधवकुमारैस्सवयोभिरनवद्या मतिहृद्यतमां लिपिविद्यां परिचितुमारभत ॥ तत्र

प्रमोदभारात्परितस्समुत्थितै रजोभिरंगैरमणाभिधाक्षरं ।
वकारमादौ लिखितस्त तश्शिशोस्समालिलिंगेवतनुंवसुंधरा ॥

ॐकाररूपं लिखितंचतेन भूमौ स्वकीयागमसूचनार्थै ।
विरिंचिपत्न्याप्रहितेनचर्चा चकारतालछदवेष्टनेन ॥

श्रीमदष्टाक्षरीनाम्नो मंत्रस्य समहीयसः ।
अंतरंगतयास्पृष्ट्वा नकारमलिखत्परं ॥

अच्युतोस्य लिपिदैवतमग्रे शृंगमेवमृदु विष्टरमासीत् ।
भद्रकुंभपरिपाटिमवर्णं पादएव परमाक्षतपात्रं ॥

उपप्रशाखीकृतमानसेन नवोद्गमाया धिषणालतायाः ।
विचित्रितस्तेन करेणरेफोविद्यागमद्वारधियं व्यधत्त ॥

बालेन तेन नवहल्लकपत्रभासा व्याकुंचितांगुलिकया विहितोयकारः ।
चक्रेवदान्यमणिरेष इति प्रबुध्या क्षोणीप्रसारितकरोदरयुग्मशंकां ॥

विनिर्मितस्तेन विशेषरागात्सरोजुषः पुष्करभूपुरंध्र्याः ।
अलाबुकूटत्रयहारिशोभां वीणेतिशंकां विदधे णकारः ॥

प्रच्युतानि वदनात्पटुलालावार्पृषंत्युरसितस्यविरेजुः ।
बिंबितानि पुनरच्छतनुत्वादक्षराणि मनसेव धृतानि ॥

एवं कतिपयैर्वासरैर्यथातथं गृहीताशेषलिपिविशेषेण, नगरमिव तोरणेन, यशइव वितरणेन, पुण्यमिव सत्कर्मणा, प्रमोदमिव महोत्सवेन, सौधमिव सोपानेन, विजयमिव वीर्येण, समयोचितमखिलमपि वर्णसमुदायमलंचकार ॥ सप्तमेवयसि गुरुणाविधिवदुपनीतः तपसादुश्चरेण लब्धमिव निरपायनिलयः ब्रह्मवर्चसस्सनिर्गत्य निकेतनान्नियमद्वितीय एव शुकइव नीडानिगुरुकुलान्यध्यवात्सीत् ॥ प्रथमं कुलगृहमिति स्वातंत्र्येण रुचिरपदक्रमैः प्रविश्य तस्मिन् सुखविलासजुषि ततोमहेर्ष्ययापातिभिरिव दायप्राप्त्यै कलहायमानैरितरेतरैरुपनिषत्कुटुंबिनीभिस्सममचिरादयमाक्रम्यत ॥ केवलं सविधिरतिचिरमनूचानानसेवत गुरून् ॥ नाभ्यासापेक्षया लोकाचार इति व्यधायितेन मुहुरधीतावृत्तिः । नप्रमादभिया । पुरातनत्वगौरवादवततारशिक्षादिष्वस्य शेमुषी । नलक्षणाभिक्षतया । मधुरतरस्वरोच्चारणशुश्रूषया जनास्तत्र तमप्राक्षुः । नपरीक्षितया । एवमुषित्वा हायनानि चत्वारि गुरुकुलेषु समेधमाननिरतिशयमेधाप्राशस्त्यकबलित दिगंतरालः स यतिराजो-

भक्त्या विनयेन सपर्यया दक्षिणाभिश्च समावर्जितमानसैर्गुरुभिः कुटुं-
बिनीसहायैः प्रास्थानिकप्रणतिविधानाद्विरहासहिष्णुतया निर्गलंतीभि-
र्बाष्पसलिलधाराभिः स्नपितशिखंडकः, कथंकथंचिदासादितानुमतिः
कृच्छ्रेण मनस्स्वकीयमप्याकृष्य केनापिपश्चादाकृष्यमाणाभ्यामिव चरणा-
भ्यां मातापितृचरणकिसलयसंदर्शनजनितकुतूहलेन शनैश्शनैरभजत
निजनिवासं ॥ तत्र प्रथममंगैरष्टभिरालीढवसुधातलेन भूरिणासंप्रणाम
विधिना चिरोत्कंठितमनसा संमोदबाष्पधारालवदनौ दृढतराश्लेषाभि-
लाषपुनः प्रसारितभुजौ मातापितरौ प्रकटोच्चारितशर्मणा सप्रश्रयपद
स्पर्शनेन, निकाममहोत्सवगुणाकृष्टानिवसरभससमागतान् बंधुजनांश्च
गाढया परिरंभणक्रियया, त्वरितगतिसंभ्रमादतिप्रणामनिश्वासान् सदय
सत्सुहृदश्च वत्स सविधमेह्येहीति मधुरिमपुषा लालनालापेन, चिरम-
दृष्टतया तरलतरैर्विलोकनैरवलोकयतोमाणवकांश्च यथाक्रमं संभाव्य,
ततस्तैरादरेण पृच्छ्यमाणो निजप्रवासोदंतं निरवशेषमकथयत् । ततः
परमपि तत्रैव सकूलंकषेण विद्याविशेषाभिलाषेण बहुश्रुत्या परिणत
रसिकभावभाजां लालाजलायितव्याकरणफणितीनां सकाशाद्विपश्चितां
अपाठीत्सालंकाराणि सनाटकानि काव्यानि ॥ तत्रांतरे श्रुत-
निखिलवृत्तांतेन तत्रभवता गुरुणा यथार्थनाम्ना ब्रह्मण्ययोगिना स्व-
प्रतिबिंब इव प्रेषितःकश्चिदग्रणीरंतेवासिनां प्रथमोपायइव भाविताव-
तारस्य, व्यवसायइव कार्यसिद्धेः, प्रभावइव घटनाया, यशोराशिरिव
लालित्यस्य, शाबकइव वैधग्धस्य, महापुरुषो, दशरथमिव गाधेयो,
बल्लणसुमतिमाससाद ॥ सरभसविहित सपर्याविधये तादृशमस्मै-
गुरुवचनमवोचत् ॥ अपिभवान्कुटुंबिन्यासह मंगलेन वर्धते ॥ ननु

कल्याणी विशेषेणजननीवात्सल्यभाजनं कुमारिका ॥ भद्रेण कश्चि-त्कुलधुरंधरस्समेधतेज्यायान् । कुशलीकिमितरः कुमार इति ॥ ततश्च राजऽपरिणाह धवलतनुतरोष्णीषांचलादामुच्य साक्षादाहृतचक्रमिव गुरोःपत्रंप्रादात् । असावपि तत्सविनयमंजलिना गृहीत्वा नयनस्पर्श पूर्वं शिरसि निधाय स्वयमेव वाचयित्वा मोहेन स्तब्धमनाः लिखित इवासीत् ॥ क्षणादेव पुनरवलंबितधैर्यलेशो वर्धिष्णुनासह सागरेणेव मेधाविना सद्यएव संधानिर्वहणजागरूकेण भवितव्यमित्येतावंतं गुरुले-खाराद्धांतं रहसिगृहिण्यैन्यवेदयत् ॥

> दृष्ट्वा सुतं चिरतपःपरिणाहलब्धं विद्याभिरूप्यविनयादिगुणैककोशं ।
> स्मृत्वा मुनेर्वचनमप्यविलंघनीयं डोलायमानहृदया जननी बभूव ॥

अन्येद्युरुदिते युगप्रमाणं भगवति भास्वत्यलंघ्यतया व्यासदेव शासनस्य झटितिनिर्वहणीयतया प्रस्तुतकार्यस्य विनयपर्यायतया तनय-स्य जाल्मतरतया चात्मनोजाययासह कृतनिश्चयस्तं पुरोधाय गुरुशिष्यं विदितवृत्तांतेन साकंकुमारयतिराजेन स मंदंमंदं तत्रभवतो महामुने रभ्याशमगात् ॥ तत्र प्रथमं स शिष्यः प्रणिपत्य गुरवे प्रांजलिर्न्यवे-दयत् ॥ स्वामिन्भगवतः करुणापरिणामेन कुमारेणसह काश्यपवंश्य-स्समागत्य द्वारमध्यास्तइति ॥ सोब्रवीद्द्रुतं त्वरितंप्रवेशयेति ॥ अथ तेन समानीयमानं शरद्विकचकाशप्रकाशया ललितनिर्विशेषया सुकु-मारोष्णीषकयाद्राघीयस्याबंधुरित मस्तकेन, कुसुमितशेखरेणेव कुंदमही-रुहेण, विमलविमलया दुकूलसंव्यानशाटिकया दृक्पथलेखयेव, गगना

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भोगेन सनाथीकृते, विधृताप्रपदीनविशदकंचुकेन कुसुंभरागनिर्णि-
क्तया मर्मरमुचा,प्रछदपटिकया विहगरुतमुखरया गैरिकततिभुवेव तुषार
गिरिशिखरेण परिकलितमध्येन प्रांशुना महापुरुषलक्षणपक्ष्मलितेन
जनकेन परिष्कृतपुरःप्रदेशं, अच्छाच्छानामंगुलिकावलिमालतीमुकुला-
वतंसायमानानां पदनखरमणीनां प्रसृमरमयूखरेखाव्याजेनांगुष्ठमात्र
निष्ठ्यूतैकसुरसरिद्धर्णिनोवामनस्य निकाममतिशिशयिषया बहीरवतार
यंतामिव भागीरथीश्चिरवियुक्ततया समागत्य गाढंप्रणमतेव प्राक्तनजन्म
गुणेन, स्पष्टीभवतेव सकलतीर्थानुरागेण, समुदंचतेव लेखाकमलमरीचि
जालेन, कुलोपाध्यायेनेव विद्रुमलताकिसलयानां,सवयसेवयावकरसस्य,
कर्णेजपेनेव कुरविंदसौभाग्यस्य, चरणतलशोणिम्ना, पद्मरागमणिमयी-
मिव पदवीं वितन्वानं तिलकेनेवांघ्रिसुषुमायास्तुलाफलकेनेव कल-
भगतिसौभाग्यस्य, दरबुद्बुदेनेव लावण्यसरसः सदसद्विकल्पगोचरेण
श्लक्ष्णतमेन गुल्फयुगलेन सकलमहीपालप्रतीक्ष्यतां प्रथयंतं, शाणोल्लि-
खितेनेव वृत्तानतमध्यभागेन नटनस्तंभेनेव मंदगतिलासिकायाः
जंघाद्वितयेन पुष्टस्मरतूणीरस्य पूर्णावतारमिव पुंखयंतं, प्रचंडतरचारु-
तामंडितोरुकांडेनाखंडलवेतंडशुंडादंडस्य पुनर्जननचर्चामिवोद्दामयंतं
पिशंगस्य संध्यापयोदशंकया समालिंगितस्येव सौदामनीदाम्नो, नाभी
कुहरविनिर्गतस्येव गर्भस्थितहिरण्यदीधितिवलयस्य, जन्मान्तरविलग्न-
स्येव त्रिपावकीसौहार्दगुणस्य, त्रिगुणितस्य मौंजीकलापस्य,भासापरितः
समुल्लसंत्या, भगवंतं पीतांबरमिव विडंबयंतं, सिंदूरधूसरितवपुषं, कनक
श्रृंखलासंदानितोदरमिव स्तंबेरमशावकं, मौक्तिकगभस्तिरचितयेव
मनोरमया साक्षात्समासक्तयेव धातृकुटुंबिनीनिर्मलमनःप्रवृत्यामृणा-

लिकापरिवेष्टितमिव कोकयुवानं, लाजावल्यावेल्लितमिव जातवेदसं, रज-
नीरमणकलयांचितमिव दर्शमार्तांडं, त्रिपथगया परिवेष्टितमिव हाटक-
गिरिकूटं, यज्ञसूत्रिकया परिपूतवक्षोभागं कठोरशशिलांछनतापिंछपिंछ-
वांछनीयच्छविना सुकुमारलोमसंतानेन, कलिंदकन्यातरंगेणेव सरस्वती-
प्रवाहं, द्विरेफपोतचक्रेणेव सायंतनौषधिशाखिनं, कृष्णाजिनपटेन शब-
लीकृतकलेबरं, अकुटिलात्मप्रमाणपरिणाहाग्रावलंबिधवलकौपीनं ब्रह्म-
चर्यविजयध्वजमिवाषाढं पाणिना सव्येन धारयंतं, परिणाममेचका-
कारेण प्रथमाश्रमनिष्ठाया इव विभ्रमकुवलयकंदुकेन, सरसीरुहशंक-
यानुसरतेव कादंबपोतेन, नारिकेलकमंडलुनाध्यासितदक्षिणपाणिकमलं,
स्वबिरुददरशृंखलसूत्रिकाभिरिव मेखलाभिस्तिसृभिर्बंधुरेण स्वयमेव
घुमघुमारवप्रपंचनापठनापरतंत्रनिध्वानोद्धतस्य पांचजन्यस्य मदसंचय
मिव लुंपता,कंठकंबुना परिशोभमानं, यदृच्छयाविवृताधरपुटनिस्तृतैरस-
नांचलसंचरण चुंचुविधापदनखांशुभिरिव रदनकिरणैःक्षपाकरकला-
सहस्रामिव कंदलयंतं, कालिंदीतरंगमदखंडनिकयोर्निरंकुशनटनविलास
चटुलचरणस्पुटितयोश्शारदामहेंद्रमणिनूपुरखंडयोः प्रफुल्लशाखयोरिव
नासावंशस्य नीलवितानशाटिकयोरिव विलोचनस्य मधुकरवीथि-
कयोरिव वदनराजीवस्य कुटिलकोटिकयोर्भूलतयोः प्रसर्पणजुषारोचिषा
दिशिदिशि कुसुमशरकोदंडकोशनिवेशानिव प्रकाशयंतं तप्तजां-
बूनदसगर्भेण गोपीचंदनरसेन विहितैः तेजःप्रभापराजितानां प्रद्यो
तनानामंशैरिव प्रेषितैः द्वादशाभिरूर्ध्वपुंड्रैरुपास्यमानसमुचितावयवं,
दंडमात्रेण चिरमज्जनलग्नेनेव तीर्थशैवलेन धूमप्ररोहेणेव (नय)*स्तनू

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नपातो, वालेनेवब्रह्मवर्चसचमरस्य कंपप्रायेण शिखंडकेन शेखरितं कल्प-प्रवालकौशेयकपरिवीतं त्रिलोचनविजिगीषया तपस्तपंतमिव कंदर्पं इयद्भावमिव रामणीयकस्य वास्तुमिव महालक्षणानामग्रभूमिमिव नयन सुकृतपरिणतेरर्थमिवाश्चर्यशब्दस्य प्रमाणमिव गांभीर्यस्य दृष्टांतमिव आदिमाश्रमस्य निर्णयमिव ब्राह्मण्यस्यात्मानमिव विनयस्य शनैश्शनै-रुपसर्पंतमेनं वर्णिनं निर्वर्ण्यविस्मितेन कबलितहृदयश्चिरादात्मानं सिद्धसंकल्पममन्यत ॥

> उपसृत्य ततस्सुतेन साकं शतकृत्वः प्रणिपत्यसंनिषण्णं ।
> गुरुरेनमवेक्ष्य कौतुकेन प्रकटार्थांप्रमितामवोचदुक्तिं ॥

अयिभद्रपुराबभूवुस्त्वैशंकवादयोमहापुरुषाः सत्यसंधाः

> अपितेषु महानुभावभाक्षु स्वयशःपूरवलक्षसर्वदिक्षु ।
> स्वयमेव वितीर्णसंविदब्धिं कमपित्वामिव नावलोकयामः ॥

इत्यादिवचसानुगृहीत सचेतातत्करुणापूरमयमात्मजं कालमे-घोमहांतं सरित्प्रवाहमिव सागरेण गुरुणा तेन संयोज्य त्रिचतुरवासरा-नंतरं स्वधामप्रतिययौ ॥ ततः परं पितृजननिर्विशेषमुपलालयन् समुनि-रस्य वटोराबाल्यप्रायामकुतोरोधां मेधां अनवद्यां विद्यामव्याहतांवा-वदूकतां अपामरमाचारमनामयं विनयमविकारमाकारमवार्यं धैर्यमति-प्रमाणं गंभीरिमाणं महाराज(पु)†रिपूजनसूचनाविचक्षणं लक्षणमप्यसकृ-दालोक्यतमेनं जगतिपाषंडबुर्बुरषंडकंटकितानामुन्मेषणाय वैदिका-चारपदवीनामाश्रमं तुरीयं संक्रमयितुममंस्त । तावदसौकुमारोयतिराजो

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निर्मलनिजनैपुणीविशेषमणिमुकुरप्रतिफलितं तथाविधं तस्यभावं निधाय शैशवचापलेन चिंतासंतानसहायस्ततो मंदमंदमविदितएव मध्यंदिने पित्रोः सकाशं प्रतिप्रस्थितः

मध्येमार्गं वनशिखिसमानातपैः क्रांतकांतिः ।
पायंपायं सरसिसरसि प्रौढयोदन्ययांभः ॥

शाखाजातैः कबलितदिशः कस्यचिन्मूलमागान् ।
न्यग्रोधद्रोस्सतुसिकतिलं श्रांतिनिर्वापणाय ॥

तंशनैः प्रत्यभिज्ञार्थै तत्रनिद्रातनीयसी ।
आदर्शमिवनैर्मल्यसिद्धयेभूतिराविशत् ॥

तत्क्षणे वटपत्रपुटादिव गगनपथादवतीर्णेन सुपर्णोपवाह्याधिरूढेन कोटीरकोटिघटितांजलिनिर्लिंपमुनिनिवहस्तूयमानमहिम्ना, पार्श्वप्रवर्त्यमाननानागीतिश्लाघाकंपमानमकुटाग्रेण भगवतालक्ष्मीसहायेन बोधितनिजावतारकरणीयः निद्रासंगमविहारस्वेदैरिव हर्षाश्रुवारिशीकरैः कोरकिताविलोचनो विस्मयपुलकितचेतास्तरसाप्राबुध्यत ।

उत्थायशीघ्रमुररीकृतभिक्षुभावः
संमृज्यनेत्रयुगलीं सलिलेनकुंव्याः ।
आभ्यागमत्सविनयेन गुरोस्सकाशं
कार्यांतरादिव विनिर्गतएवभूयः ॥

तदनुगणरात्रमतिवाह्यगुरोः प्रत्ययं प्रसंगादिनाश्रमतारतम्यंविवृण्वतः सानुनयः वाचाशिष्यभावं याचमानस्य मनोरथपूरणाय भुवनमंगलाय च बहुगुणपण्यवीथ्यांतिथ्यां क्षेमंकरभासुरेवासरे अपाकरणावतारे तारे,स्थास्नुताललग्नेलग्ने प्रभाते प्रभाकरइव पावकाज्जोतिष्कालापं

तस्मात्तपसाजाज्वल्यमानात् द्रुहिणकेतनपटमिव परमहंसलक्षणोदारं यथाविधि चतुर्थाश्रमं पर्यग्रहीत् ॥ तेन विधिनाशाणोल्लेखिनेरत्नायेव सद्यएवऊर्जस्वलाय प्रकटशंखचक्रलांछनाय तस्मैतापसाय महेयीचर्वितैः पुनरुद्धृत्य शोधितैः नीवाररूपैश्चिरेणादधानाय शरीरयात्रामावृत्तिभिरगणेयाभिः फलोन्मुखेन महीयसा केनापिमंत्रेण सह कौस्तुभेन कमलामिव नारायणाय पारावारोमहतीं व्यसाभिधां प्रादात् ॥

इति श्रीसोमनाथकविविरचिते तृतीयोल्लासः

अथ तस्य गुरूपकंठभाजो विशदा व्यासयतीश्वरस्य कीर्तिः ।
तरसाभिययौ दिगंतभूमिं कलशांभोनिधिनिर्जिगीषयेव ॥

क्रमेण सनिसर्गगभीरचेतास्तुंगतरशृंगालिंगितपयोधरान्धराधरानोकहनिवहविकसितकुसुममधुधारासंपातदामितदावदहनानि वनानि मदकलकलहंससंसदा लोलितनलिनगलितपरिमलपरि (मले)‡न सललित व्यलीकमेदस्विनीस्स्रोतस्विनीश्चातिशयनृत्तकलामत्तकाशिनीमंजीरझंझलितमुखरितसौधशिखराणि नगराणि आश्चर्यतपश्चर्यादीप्रमणिपेटिकामठिकाश्च विलंध्य निरंतरनिषेव्यमाणानेकदशशतमुख फणिति मधुरिमाधरीकृतसुधैर्बुधैः प्रतिभटघटाडंबरजंबालरविभिः कविभिः प्रकटितत्रिदशभुवनप्रत्यादेशं देशमगाहिष्ट ॥

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सुरकरनलिनानां धोरणी चंद्रभासां कलशजलधिकन्याकामपूजाफलश्रीः ।
मरकतमणिसानौ वारणाधीश्वराद्रेः प्रविकसति विधातुः प्राक्तनी पुण्यमुद्रा ॥

अपिच

सांम्राज्यं पवनाशिनामधितुलाकोटिस्फुटं कल्पयन् ।
कुर्वन्मूर्ध्नि कुमुद्वतीपरिषदामानंदघोरंकुरं ॥

वामेनादिधनुर्धरस्य मधुरामाज्ञां समाराधयन् ।
भूमौ कोपि रसालमूलरसिकः पुष्णाति मोदं दृशोः ॥

तत्र पर्यटंतं समीक्ष्य तं वैज्ञानिकं सुलभाय यशसे स्वयमेवाहूय पालयतां पुंखानुपुंखतदीयवाचो विस्मापितानामपि विपश्चितां चेतांसि प्रायेण मस्करी किं सुरगुरुरपि वा तादृश इत्यकथयन् ॥

प्रापाश्रमादेष तुरीयमाद्यादतीवतद्धि स्वयमप्युदग्रान् ।
गुणानुपेत्य श्रवणाभिधानान्मध्यस्थितानुत्तरमाललंबे ॥

मान्यस्य तस्य महतो महतां सकाशे षड्दर्शनान्यपिधराधरसन्निभानि ।
विद्याबुभुक्षिलवतो धिषणामहिम्नो प्राणादिमाहुतिदशां प्रथमं प्रजग्मुः ॥

इत्थमचिरादेवाधिगतसमस्तविद्याय सततं विवादयिषयास्फुरता दशनवाससा तर्जनइव शारदावाचारभटमपि तस्मै महायोगिने जातुचित्तेजोविशेषमसहिष्णुना केनापि ब्रह्मबंधुना धार्तराष्ट्रेणेव दुरात्मना भीमसेनाय गरलं कबलगोपितं प्रायुङ्क्त ॥ अरुंतुदेन तेन तस्य तनुश्शरदीवशैवलिनी बाहुलीव शशिमंडली शैशिरीव सहकारलता दिनेदिने सुषुमैकशेषं तनिमानमभजत ॥ तावत्सभक्तवत्सलेन करुणावशंवदेन भगवता गरुडध्वजेन स्वप्ननिर्दिष्टायास्साक्षादिव धन्वंतरीकुलदेवतायाः कस्याश्चिन्महौषधिमूलिकायास्सद्यस्तनेनेव योगेन

प्रत्यासन्नरूपयामूर्त्या ग्राहमुक्तइव गजयूथनाथः पूर्वादप्यधिकम-शोभत ॥

[§] भूरिपु दिनेषु यतिप्रवेकस्तेजः प्रणम्य वरदं द्विपशैलचिह्नं ।
देशान्पदर्शीति विचित्रवचःप्रभावस्तस्मात्समुल्वनगरीं शनकैरयासीत् ॥

तत्र सततविहिताधिवासं सनकमिव महर्षिभिर्ब्रह्मवादिभि रंते-वासिभिरुपास्यमानं प्रतिविबुधविटपिपाटनक्रीडनकठोरकुठारधाराय-माणवाग्गुंभं हरिदंतरविसर्पियशःकाशवनप्रवर्तितशाश्वतशरत्समयावतारं निक्षेपभाजनमिव मध्वमुनिरहस्यस्य साक्षात्कारमिव धैर्यस्य विरुदपद्य-मिव सद्गुणग्रामस्यालानमिव गांभीर्यमदावलस्य महात्मानं सकृदाकर्णि-तनिजागमनप्रसंगपुलकितमानसं लक्ष्मीनारायणयोगिनमासाद्यभक्त्या प्राणंसीत् ॥

एनंसदृष्ट्वायतिसार्वभौमं तेजोभरं दीपिताद्दिग्विभागं ।
स्वाहांचिराद्गाढतरस्वकांत वियोगबाधाविषयं शशंके ॥

अस्मै ततो व्यासमुनीश्वराय जाज्वल्यमानाय तपःप्रभावैः ।
शिष्योपनीतै स्सकुशासनाद्यै र्यथोचितं सत्कृतिमाततान ॥

इत्थंकारं प्रकाशितादरप्रधिष्णुस्तस्य (चिर)*स्तेजोगौरवं संपा-दयिष्यन्नमोहजुषां विदुषां गवेषणीयमशेषेण तस्मात्त्रयीशिखरतत्वरह-स्यमसा(ही)†त् ॥ सच प्रशस्ततयादेशस्य पवित्रतयामहातीर्थानां भूयिष्ठतयामहत्संघस्य वत्सलतयाविद्यागुरोः प्रशांततयामनसश्च समग्रसन्निधानवैभवस्य भगवतो नृसिंहस्य कांक्षमाणः करुणां भूय-सीं शरत्समयइव प्रसन्नसलिलाशयः समरइवारब्धवीरासनो रथइव

§ यातेषु *यश †त्सी

विधृताक्षमालो, वनोद्देशइव प्रविकस्वरजपो धिषणइव नियमितमरुद्गणः तरुरिव दरदरीदृश्यमाननेत्रभागः निवृष्टबलाहकइवाचंचलस्तपस्तपन्महनीयं तत्रैव चिरमवसत् ॥

तं दिव्यपूरुषममुं प्रविबुध्यमानस्तेजोभरेण तपसा च धिया महिम्ना ।
विद्यागुरुस्समयविप्रमुखः कदाचित्प्रोवाच वाचमुचितां भुवनोत्सवाय ॥

अये जगति विजयते केवलं शारदायामेव हृद्या निखिलविद्या ॥ भार्गवएव प्रतिभटप्रतिभयाप्रतिभा धिषणएवाप्रतिहतमेदुरमदावदावदता, विकर्तनएव विस्मापिततेजःप्रपंच स्सुधाकरएव सकलजनमनःप्रीणननैपुणं, विभावसावेव विश्वासितलोकबुद्धिशुद्धिर्मेदिनीधराधिपश्रृंगएव विशेषधौरंधर्यं मंदारमहीरुहएवानन्यसामान्यावदान्यता भगवति वासुदेवएव विचित्राणि चरित्राणि ॥

अभूतपूर्वाभ्युदये त्रिलोकीपटीकुटी[‡]भवदुच्चकीर्ते ।
समस्तमेतत्तु समेधमानं त्वय्येकवास्तव्यतयासमिंधे ॥

अतोदिनविरामेणेव खलजनवयोव्यामोहचूर्णेन सरोजिन्याइव चिरेणानिद्राणायाः वैदिकाचारमंद्रायाः दिनकरइव भवान् प्रतिबोधनकार्मठी भवति । तत्र सर्वेषामपि धर्माणां राजा सेतुरिति न्यायेन भवता सर्वदा तदातदास्थानीस्थेयुषा भवितव्यं ॥ पुराकिल योगिनो निस्संगा अपि महांतो दत्तात्रेयादयः जगदुपकरणाय राजन्यसभालंकारा भभूवुः ॥

इत्युक्तवंतमथ तं स तथेति वाचा तुष्टं विधाय नरसिंहनवीनगुरुः ।
शिष्यैस्समं कतिपयै स्तुभि स्सशीव संप्रस्थितः प्रति महाचलराजधानीं ॥

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‡ [वो]

मार्गं विलंघितवतः क्रमशो महांतं मध्येदिनं वनतरुप्रकटोपगूढं ।
अग्रेसरस्य यतिनाममलांबुगर्भमग्रेसरो नयनयोरतिथी बभूव ॥

स्नात्वा स तत्र सलिले शिशिरीभवद्भि र्भानोरगोचरतया परितः कराणां ।
देवार्चनामकृत शिष्यजनाहृताभिः कल्हारतामरसकैरवमंजरीभिः ॥

तावदस्य सरसस्समीपतो दक्षिणाद्विपिनवृक्षमंडलात् ।
रोदसीकबलयन्निवोद्गात्कोपि(क्रोड)§निकरो भयानकः ॥

तमाकर्ण्य तस्य चेतः किमिदमिति चिंतां यावदाललंबे । तावदेव कौचन ब्रह्मदंपती दावपावकालीढबालसहकारस्येव विवर्णभाजो विस्रंसितावयवसंधिबंधस्य बाहूपपीठमाश्लिष्य धार्यमाणस्य द्वादशवार्षीयस्य कुमारस्य वदनं वीक्ष्यवीक्ष्य करुणं विलपंतौ शनैश्शनैस्सविधभुवमासेदतुः

अन्यस्य तस्य सरसो महति प्रतीरे विन्यस्य तं तनुभवं विधिना परासुं ।
तौ दंपती श्रवणयोः कटुभिर्विलापैः कूलंकषं रुरुदतुः कुरराविवौतौ ॥

दृष्ट्वा तौ भगवानपि व्यासयतिः किंतु कृपालुतया [*]हजहासमानो निरंतरनिष्यंदमानबाष्पयवनिका(म)व्याहन्यमानविलोचनपदमासाद्य तमग्रजन्मानमप्राक्षीत् ॥ अथ गृहमेधिन् कुत्रस्थो भवान् कथंकारमस्मिन्कंटकिते काननप्रांते कोवा हेतुरस्य कुमारस्य परासुतायाः ॥

इति पृष्टो द्विजातींद्रः तेन तेजोमयेन सः ।
प्रत्यभाषत शोकांधो बाष्पगद्गदया गिरा ॥

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§ कोल   * [मुहुः]

भगवन् किमिति ब्रवीमि जननांतरमेदुरितानां परिपाकमिमं मेदुरितानां अत्र दिशि दक्षिणस्यां वर्तते पंचषघटिकाभिरासाद्यः कोविदग्रामः । तत्र वास्तव्यकुटुंबिनोरावयोः कुलतंतुरेष कुमारः । अयंतु प्रभातएव समिदाहरणाय सवयोभिस्संधुक्षितकुतूहलः कंटक तरुमंडलगहनं गहनमेतदागत्य स्वैरं मृगराजवद्विचचार ॥ चरंतमेनं विनिहंतुकामेन कृतांतेन नियुक्त इव कश्चन जरद्वटविटपिमूलकोटर-स्थोददंश महान् दंदशूकः ॥ दष्टमात्रमेव विषविप्लुष्टवपुषं नष्टचेतनं दृष्ट्वा तमेनमिष्टैः कतिपयैस्संयंत्रितचेतास्तं वटमूलप्रदेशमासाद्य प्रलया शनिपातितमिव पादपंपरेतमेनमपश्यं ॥ दृष्टवांश्चामुं भुजांतरमारोप्य समुन्नीतजनघोषतयावलंबितधैर्यलेशः प्रदेशमिमं समुपागमं ॥ समु-चिते मयि वर्तमाने किमेनं ममतातं विधिरीदृशीं दशामनैषीत् ॥ इत्यादि विलप्य पुनरपि गृहिण्यासममाचक्रंद ॥

आश्वास्य तौ वाग्भिरयंरुदंतौ व्यासो यतिर्विस्मयनीयकर्मा ।
अभ्युक्ष्य कामंडुलुकीभिरद्भिराजीवयत्तं पुनरेवबालं ॥

सुप्त्वा प्रबुद्धमिव तं सुतमुत्थितं तौ निर्विण्णविस्मयपयोनिधिमग्न(चेतौ)‡ ।
पुष्यत्प्रमोदपुलकांकुरमांसलेन बाहायुगेन पितरौ परिषस्वजाते ॥

सुतेनसाकं सुकुमारभासा कृतप्रणामौ कृतिनं यतींद्रं ।
जायापती तावदरण्यभागादानाययामासतुरात्मगेहं ॥

तत्राहानि द्वित्राणि सत्राशिष्यैस्समाराधितो भगवान् सुमतिं तं कृपयानुगृह्य तत्रस्थां महाचलपुरीं शनैश्शनैरुपासीदत् ॥ त्रिविक्रमो-

‡ चित्तौ

ग्नतिमदप्रक्रमभुवा, पटीयसा प्राकारवलयेन परिचुंब्यमानह(नु)*न्मुखा-लोकालोकाचलेन वलयिता धरणिरपरेव या समालक्ष्यते ॥

गेहे गेहे यत्र धृष्यंति रात्रौ मुक्ताबद्धेष्वंगणक्ष्मातलेषु ।
प्रालेयांशोर्बिंबितं चिह्नभूतं घ्रायंघ्रायं कृष्णसारं हरिण्यः ॥

मध्येदिनं गोपुरश्रृंगहेमकुंभैरभेदं गतमब्जबंधुं ।
प्रजानगेकेवलमूष्मभावैः पार्श्वस्थिता यत्र च वालखिल्याः ॥

यत्र कायकांतिविशेषाधिवासोस्तवसुखातिशयानुबुभूषयानतीर्णानामिव विद्याधरीणां मधुरयोः कंठनालकरतलविपंचिकानिनदयोः श्रोतारः कुशलापि भेदं निर्णेतुं नपारयंते ॥ यत्र तपनीयमयीषु सौधधोरणीषु विशंकटमणिविटंककुलायनिलयिनः शुकशावकाः परिणत दाडिमलोभेन कुतूहलमंडलितपक्षतयः चटुलचटुलेन लेलिहंतिपद्मरागशकलानि ॥ यत्र च बिरुदपदकटकायितभरतमुनिफणितिमर्मनिर्णयानां सकाशान्नर्तकानां प्रत्यहमभ्यस्तमात्रस्य विद्याविभागस्य परीक्षामिव दधानः भगवान्नृत्यति धूर्जटिस्संध्ययोरुभयोः ॥ यत्र-चाभ्रंकषाणि हर्म्याणि रिरंसयाधिरोहतामुल्लंघितगणनासरणीनां गणिकानां माणिक्यभूषणमहःपुंजैर्दिशि बहुधासमेधमानभावनैर्विभावर्योपि वासरंति ॥ यत्रच वसतामतियत्नसृष्टैककुबेरस्य भगवतो वेधसोपि मनसि विस्मयमुद्वेलयतां नरपतीनां समीक्ष्य संपत्तिमनियत्तामधोक्षज(रक्षस्थन्यं),† केवलं कौस्तुभसहायमवबुध्यते ॥

तत्र द्विपेंद्ररथघोटभटासमृद्धावीथीर्विलंघ्य विविधा विचलत्पताकाः ।
दूरात्समीक्ष्य सतु कस्यचिदुच्चभक्तेः प्रत्युद्यतो बुधपतेरभजन्निकेतं ॥

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* रि † वक्षस्थल्यं

अथ तस्य महासने वसन् गृहिणः पूजनमन्वमन्यत ।
अभिवेदिसमंतसंस्कृतं यजमानादिव पावको हविः ॥

एवं तेनाभ्यर्चितो हर्षमाणकोटिं नीत्वा कर्म सांध्यं समस्तं ।
ध्यायन्नेवं चेतसा व्यासयोगी सार्धं शिष्यैस्तां त्रियामामनैषीत् ॥

अपरेद्युरुदिते निशीथिनीसमयनिर्दयनिश्शोषितनालीकिनीहर्ष-दोषाकररोषेणेव घुसृणरसमसृणितच्छायाकांचनकुंभिकापरिरंभसंभ्रमेणेव प्रथमगिरिशिखरविपिनविविधजपादलनिकुरुंबप्रतिबिंबेनेव हरिचंदनद्रव-संभावितसिद्धमुनिजनार्घांजलिसलिलांगीकरणेनेव पाटलवपुषि भगवति भानुमालिनि नातिदूरमंबरतलमवलंबमाने निर्वर्त्य निखिलानि प्राभाति-कानि करणीयानि महतीमास्थानमंटपिकामधिवसंतमनतिसमीपवर्तिभिः कनककेयूरमाणिगणप्रतिफलनच्छलेन शरणं भवेति भुजचंडिमानमिव सांत्वयद्भिः सामंतमहीपतिभिरुपास्यमानं सकलकलाविचक्षणानां कटक-मकुटहारादिभिर्भूषणजालिकाभिः रत्ननिर्विशेषविभवानां बहुविधां धर्म-पदवीपरिपाटिं निश्चितवतां विपश्चितां वदनकमलेषु सकौतुकं दत्तदृष्टिं शुभपरतंत्रमंत्रपरंपरानिराकृतसुमंत्रादिभि रद्भुताभिरूप्यप्रविशिशिक्षयि-षया बहिर्गतैरिव निजविवेकसंतानैरनुकूलाचरणरंजितप्रकृतिभिरमा-त्यवर्गैरधिष्ठितनेदिष्ठमणिकुट्टिमं कालसरीसृपकठोराकारभीषणयाकोशपु-टादीषदुद्भूतया पुनरपि विरचितप्रस्थानमंगलाय विश्वदिग्विजयाय धूमधोरण्येव प्रतापानलस्य कादंबिन्येव भुवनमंगलांकुरस्य वेणि-कयेव वीरलक्ष्म्याः रोमरेखयेव सांम्राज्यदेवतायाः कलिंदकुमा-रिकयेव कीर्तिगंगायाः निर्मलया निशितधारया कर्बुरितासनभागं शातकुंभस्तंभावसक्तगया (?) सौम्यताजुषा वपुषा पुनरुद्भवंविभावयंत

मिव भगवंतं नरकंठीरवं वरवर्णिनीभुजलताविधूयमानश्वेतचामरिकाभ्यां तरंगिणीवीचीलालितहंसमालाभ्यां शरत्समयमिव विशेषदर्शनीयसौभाग्यसंपदमाप्र‡दलंबमानधवलकंचुकैरुभयतः कपोलतलडोलायमाननीलघटवेण्णिगुणानि रक्तशीर्षण्यानि धारयद्भिस्सिंदूरितकुंभनिष्यंदमानमदजलधारैर्बहुभिरैरावतैरिव दंतिभिरालोकयालोकयेति सोसूच्यमाननियमसेवासमागतमहाप्रधानपुरुषसंघातं राजानमपि सर्वमित्रमुदारगुणमप्यदीर्घसूत्रमचलमपि सततसानुकंपं कृष्णसारमपि शार्दूलविक्रमं महोच्छ्रयमपि नितांतगंभीरं कालमेघमिव भुवनधुरंधरं कौस्तुभमिव त्रासदोषपरिक्षीणं सरस्वतीनयनमिव ब्रह्मदर्शनोत्सवपरं मंदानिलमिव सुस्पर्शनमपरिमितयशसमसदृशरामणीयकमगणनीय विद्यावैशद्यमप्रमेयलालित्यं सिंहसंहननं नरसिंहमहीपतिं पुरोधसा सह भुवनबंधुर्नामसचिवादिभिः प्रश्रयेणानमितपूर्वकायः करतलपिहिताधरो मंदंमंदमुपसृत्याधिकंठं सविधमेवमब्रवीत् ॥ स्वामिन् देवेन बहुधानिशामिततादृशानुभावस्सभगवान् व्यासयोगी पूर्वेद्युस्सायमागत्य हिमगिरितटमिव जाह्नवीपूरः कमपिकोविदावासं पावयति ॥ अत्र देवःप्रमाणमित्यपससार ॥ राजातु तदाकर्णनमात्रेण समेधमानकुतूहलः समुत्थितइव मनसा ससंभ्रममवलोक्य सभामंडलं आत्मप्रतिबिंबमिव तमेव तत्रभवतो मुनेरानयनाय समुचितपुरुषैस्सह पुरोधसा च तरसा संप्रेषयामास ॥

अथ चंचलचंचलालतैर्जलवाहैरिव पर्वताधिपं ।
पुरुषैर्मणिवेत्रपाणिभिः परिवीतस्स मुनींद्रमभ्यगात् ॥

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शतशः प्रणिपत्य दूरतः समयज्ञः सचिवस्तपोनिधिं ।
अवदद्भगवन्नृपो भवत्परमानुग्रहमिच्छतीति सः ॥

तावदेष स तथेति दयालुर्भूपतेरभिसदस्सह शिष्यैः ।
आदिभिक्षुरिव नाकिनिकायादालयं सुरपतेर्निरगच्छत् ॥

तेन सचिवेन पुरस्कृत्यानीयमानं सकुतुकमालोकयतां पौरजानपदानां दृढलग्नैरक्षिपातैरंगीकृतभिक्षुभावं सहस्राक्षं क्वचिदतिप्रमाणैर्दानवारिलहरीपारिमलपारणपरायणभ्रमरपटलांधकारितहरिदंतरैश्चूलिकालग्नसुवर्णांकुशलतैः प्रवर्तिततमःप्रदीपिकालेशैरिव निशीथिनीयामैःकर्णकुहरनिकटलंबिपांडुकंबुभिर्दरीमुखदरीदृश्यमान केसरिकिशोरैरिवांजनशिलोच्चयैः प्रलयकालांबुदप्रतिबिंबैरिवमदावलकदंबकैश्च क्वचिदतिजवनैरुदग्रतरपूर्वकायैरुच्चैश्रवोविजिगीषयेवादिवमुत्पतद्भिरितस्ततो वालहस्तविक्षेपयाकंकाटिकारयभररभटीमिव(?)धिक्कुर्वाणैर्भीषणद्रुततरहेषितनिध्वानेन महात्मानं गरुत्मंतमिव तर्जयद्भिः अखंडमणिखचितकनकभांडपरिमंडितैर्मेरुगिरिभिरिवमहोत्सेकैर्वनायुजबाह्लीककांभोजप्रायैर्घोटकैश्च क्वचिन्मेचकवारवाणनियंत्रितस्कंधभागैर्विनमित मतंगजमदमषिकलुषित सटाच्छटै रणकंठीरवैरग्रपोतप्रतियोधकलिकायमानधवलचामराभासुरकुंभैः मौक्तिकैश्च क्वचिदचिरनिर्मुक्तकालभुजगभयानक विकोशकरवालैर्विद्रुमरसारूषितानिसंहृतांकणनिहतरिपुयोधगणविधीयमान मानभिदा व्यथासहनतया बहुधावतीर्यप्रेतकरग्राहमनुनयंतीव सप्तसप्तिमंडलानि फलकानि धारयद्भिरुद्ग्रथितकुंचिकैश्चर्मभिश्च क्वचिद्गिरिशिखनिरोधौषधिगुलिकोग्रस्थूलभुजादंडैस्संवर्तककुपित रुद्रभ्रुकुटिघोरत्विषि धनूंषि दधानैः पश्चाद्घटितकलापकलापेन सततमायोधनविहरणायप्रेर्यमाणै

र्धानुष्कैश्च क्वचिद्दर्शनावसरपरीक्षमाणैरुपायनपाणिभिर्निर्याणायानुविधा-
यिनो दंडिनः प्रतिकलं राजकृत्यमनुयुंजानैरंतरीपांतरागतैरपारैर्नरपति-
भिश्च क्वचिदधिमणिवेदिनिषेदिभिरशेषनीतिपारदृश्वभिरार्यवेषैरजहद्विबुध
जनसेव्यैः करोदरबदरीफलनिखिललोकव्यवहारैः परिणत(प)§योभिर्धर्मा
धिकारपुरुषैश्च क्वचिन्नवनवपेशलालापकुशलैः प्रथमशिष्यैरिव भगवतो
भृंगरिटेः प्रासावयवैरिव पंचमरसविशेषैः परिहासकैश्च तुमुलितानि
भयंकरदौवारिकमहाहुंक्रियासमुत्सार्यमाणजन विमुक्तमार्गावकाशानि
बहूनि कक्ष्यांतराणि विलंघ्य शनैश्शनैरागच्छंतमध्यक्षेणेव कनकद्वि-
पस्य सीमोपलेनेव विद्रुमरोचिषः कुलदैवतेनेव कुंकुमस्य मर्मांशेनेव
सिंदूरस्य दिशिदिशि वदातामहता वपुरातपेन साटोपेनेव सरस्वती
सरित्प्रवाहेण सर्वतः साभामंटपमापूरयंतं व्याकोचमातुलुंगदलसुषुमा
लघिमानिर्माणकर्मठेन रक्तपटपरिस्तोमेनेव चतुर्थाश्रमदंतावलप्रज्वाल
पटलेनेव ज्वलनस्य मृदुलकाषायपटेन परिवीतं बालातपच्छदोपगूढमिव
प्रथमाचलशिखरं नंदनतरुपल्लवाकीर्णमुखमिव जगन्मंगलपूर्णकुंभं, संध्या
पयोदनादकुंठमिव तरुणतपनमंडलं समंततः ह्रदस्नातोत्थितमिव जम-
दग्निकुमारं चिरेणसमुत्सारितेन पुनर्गतकल्पनाय शरणागतेनेव रागेण
गृहीतचरणयुगलं प्रत्यग्रबिससूत्रिकाद्राघीयसीभिर्निजागमनकुशलं राज्ञे
निवेदयितुमिव दूरतएव पुरःप्रसर्पिणीभिः श्वेतद्वीपदर्भशलाकाभिरिव
पावनीभिः पदनखादीधितिभिर्मणिकुट्टिमेषु पिष्टोपलचूर्णप्रसादनरेखा
इव कल्पयंतं तिलकजलकर्बुरि *वासवमणिसंवलितकार्तस्वरवसुधातल
किरणनाळेनेव अन्यादृशविश्राणनाभ्यासिषया समुपागतेनेव कल्पलता

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§ व * [त]

स्तंभेनेव भुजाभिरामतानिर्जितैर्वेणुकुलैर्निरंतरसेवनाय प्रोषितेनेव मुष्टि धारितेनतनुतरेण दंडेनाघ्रातवामभुजाशिखरं पावनतीर्थोदकपरिपूरितं लंबमानमिव करतलरेखाकलबिंबं पंजरमिव नियमशुकस्य पद्मराग कमंडलुं हस्तेनापसव्येन धारयंतं श्रवणकुहरसततनिपतद्रासुल†कथा तरंगिणीलग्नशैवलमंजरीकयेव तरुणतुलसीकर्णपूरिकया श्यामलित कपोलपालिं प्राथमिकमलयानिलमृदुलास्यदलनलालनदरदळितचंपक दळपिंजरेणकौशेयकेन परिकलितमूर्धानं फणिकुलफणामणिमसृणित सुरसिंधुलहरीशिखरितामिवभगवंतं महादेहं स्निग्धतारकेणकारुण्यतटाक परीवाहेण प्रगल्भविक्षेपणचक्षुषा त्रिभुवनीमिव तृणीकुर्वाणं पंचमुद्रि-कापुष्कलितोर्ध्वपुंड्रिकापरिमंडितमश्रोतारंकलिविलासिताना, मनभिक्षम मर्षस्य वैदेशिकं रागराज्यस्य दुर्लभमहंकारस्य दुरीकारं मदविकाराणां आप्तबंधुमार्जवस्य, प्रत्यूहमशुभानां, अमार्गमनृतस्या, गणनीयं मोहस्य, विलासं विश्राणनस्यांगीकारमखिलविद्यानामशनिपातमहितपादपाना मुन्मेषं वैदिकाचारस्य, निगलमिंद्रियाणां राकाभंचंद्रिकायामहीयांसं भगवंतं तं व्यासयतिसार्वभौमं दूरादेवावलोकयन् नरपतिः कंदलित इव विस्मयेन, पल्लवित इव भक्त्या, कुसुमित इव विनयेन, प्रफुल्ल इव प्रमो देन, फलित इव पुण्येन, समृद्ध इव भद्रेण, सकलैरपि राजलोकैस्सह सरभसमासनादुत्थितः त्वरयंतीमिव प्रत्यागमनं महता मर्मररवेण कठोरशरदिंदुकौमुदीमिव सूक्ष्मतरां पटीं काटितटेदृढमा(रद्ध) न्नुपसृत्य धरातलपरागतिलकितललाटवक्षोभागः भूरिशः प्रणनाम ॥ तेन भगवता समनंतरमाशिषः प्रतिपादितामभिनवकलहंसिकांडकमनीयां करकमल

† बभ्र

जनितामिव मुक्तां घनतरकारुण्यरसदुग्धरसपिंडितामिव गंधगुलिकां अंजलिना सबहुमानमादधानो लोचनस्पर्शपुरस्सरं शीर्षे निधाय भक्त्या स्वयमेव दत्तहस्तावलंबनो महीपतिः तं तापसकेसरिणं गिरिश्रृंगमिव तुंगकृष्णाजिनोत्तरासंगं वेत्रासनमारोप्य विधिवदभ्यर्चयामास [तदनु तदनुमत्या स्वयमपि दूरतः कृता(त्मानो)‡पवेशोविनय विकचां वाचमवोचत् ॥ भगवन्प्रतिसमुन्मिषितं मम प्राक्त(नी)नसुचरितसंदोहेन । अयं खलु पलायनसमयो मदीयस्य दुरितस्य । शोधनोपलेनेव मणिमुकुरमद्यतनेनभगवदागमनेन निर्मलितमात्मकुलं । अधुनाविमुंचति ममचक्षुश्चिरेणभगवदनुभाववर्णनाकर्णनसमुदीर्णसुख पूर्णयो*रीर्ष्यां, भुवनमिव भगवदधिष्ठानत्वेन सकलमुनिवृंदवंदितस्य सनंदनस्य सन्निधानेन संदानितंबिभिंद परमानंदं सत्यलोकस्य ॥ मन्येहमिदानीं भगवतो दर्शनादेकतमविरहविधुरमतिस्निग्धमर्यमवर्गं ॥

इत्यूचुषो नरपतेर्नरसिंहभावमाकारगोपिकलयन्निव भास्वराभिः ।
दंतावलीविसृमरद्युतिपूलिकाभिः संप्रत्यवोचत मुदा यतिसार्वभौमः ॥

राजन्नैसर्गिकीखलुतवान्वयस्य पराध्यसमाधीनां साधूनामेवंविधा समाराधनविधिबद्धा श्रद्धा ॥ किंब्रूमस्ते, विचित्राणि चरित्राणि प्रवर्तयंति यानि देशेषु कंटकारीणामेककालनाशं ध्रुवं । दर्शयंति यानि सांपरायकनिहतरिपुमहीपालेषु युगपदेव वयसां वियोगयोगौ ॥ कारयंति यानि द्वीपांतरेषु प्रतापचकितसामंतकरांशानामेकदैवछेदलाभौ ॥ अपारयंति यानि वैरिनगरेषु सममेव केतूनाममोकामोकौ ॥ किंबहुना ॥

‡ [त्मा] * कर्णयो

नृपनलनहुषादेर्नीतिमार्गाध्वनीन
स्सकल इव दिगंतैः केवलं कीर्तिभावैः ।
भुजजितभुजगस्त्वं भूप, तेना(वि)†शेषे
गुरुमपिवचनानां कोमलानां महिम्ना ॥

इत्यनुगृह्णत्येव भगवति महानुभावे व्यासयोगिनि घटिकाविभागप्रकटनपटुः पटहनिध्वानबंधुर्मध्यंदिनसमयशंकी शंखस्य गंभीरध्वनिरुदजृंभत ॥ निशम्यतावदुचितज्ञेन भगवतोऽतिक्रामति देवताराधनसमय इति विज्ञाप्य सह राजलोकैरुत्थितेन प्रांजलिना दूरमुपगम्य तेन वसुधाधिपेन विसृज्यमानो विबुधैरावेष्ट्यमानो मंत्रिभिराभाष्यमाणः पुरोहितैरालोक्यमानश्शिष्यैरनुनीयमानो वंदिभिरभिष्टूयमानः पौरजनैरभिवंद्यमानो ब्रह्मसंघैस्सभगवान्व्यासयोगी भुवनबंधु(नगेन)‡ साचवाधिपेन निर्दिष्टनिर्दिष्टनरपतिप्रहिताभिर्विविधाभिस्सपदातिभिस्समग्रामतिविशालामनेकशालाबद्धविताना(ना)मपरिमितस्थूणामभ्रंकषसौधशिखरामसृतमयवापिकामभिनवामपरामिव वैकुंठभुवमवनितलमवतीर्णामिव पितामहावसतिं शाश्वतीं मठोपकार्यां शनैश्शनैः प्राविशत् ॥

पदार्थसंघैर्ललितैः परिष्कृतं प्रवृत्ततालध्वनिलक्षणांचितं ।
कविप्रबंधं यशसेवनायको विगाह्य भूम्ना समठंस्समैधत ॥

तत्वोदारै रुचितवचनै स्तानतुज्ञायसर्वान्
स्वस्वावासं प्रति सविनयं कल्प्यमानप्रणामान् ।
पूतैस्स्नातस्तदनु सलिलैः पूजयित्वा स देवं
साकं भिक्षामकृत बहुभिः कोविदग्रामणीभिः ॥

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† ति ‡ नाम्ना

तदनु महापरिणाहेन मृगपतिपोतसटाव्यापृतेनेव पेशलेन चित्ररल्लकदंशितोपरिभागेन शतमखचापपटलीशलाकानुबंधेनेव शारदाभ्रखंडेन सुकुमारतूलभरिततुंगदुकूलपरिधानशेखरितभागेन धवलकंबलेन सनाथीकृतं भुक्त्वास्थानमंटपमधिरूढः कृततीर्थसेवनः भगवान् शिश्रूषया समागत्य सेवमानानां सुधियां केनचिदतिसमीपोपविष्टेन मधुरस्वनेन पवनलिपिग्रहणेन विदुषा शिष्येण पठ्यमानस्य महतो भागवतवाक्यसंचयस्य तत्वभावमर्थतात्पर्यं बोधयन्नेव वासरमनैषीत्

तस्योदंतं जगदुपकृतौ योगिनो जागरूकं
मध्येवारांनिधिमधुरिपोर्मारुताशींद्रमंचे ।
निद्राभाजः कथयितुमिव द्वेषिणो दानवानां
प्रापत्कूटं सपदि तपनः पश्चिमक्ष्माधरस्य ॥

विहितसकलसंध्याकर्मणश्चेतसा तद्गमशमसृदुभाजो ध्यायतो वासुदेवं ।
जनयितुमलिनिद्रामक्षमा तस्य भिक्षो रजनिरपययौ सा तर्जितेव क्षणेन ॥

एवमुपयातेषु बहुषु पुंखानुपुंखभूपतिबहुमानेषु दिनेषु ॥ कदाचिन्निर्दयाभ्यामर्दन विहारसहनदोर्दंडैस्सामंतनृपशार्दूलैस्संमर्दितां विवेकरंहस्विभिरमात्यसिंहैः परिबृंहितां विविधानां पुरोधसामुपरोधेन समेधितसंबाधामत्यद्भुतयुक्तिभिस्तटस्थैर्विद्वद्भिरुपासीनां परिपंथिगिरिघटापक्षविक्षोभणपविभिः कविभिः संभावितामपारविस्मयभारोदरैः पौरैः परिपूरितामगणनापदैर्जानपदैरासादिताममंदसुंदरस्तुतिकंदलनंदनीयैर्वंदिभिस्तुंदलितां प्रतिभटविपिनदावपावकैस्सेवकैरेकीकृतामास्थानींमहीयसीं सुधर्मामिवसुरपतेरधिवसतो नरपतेर्नरसिंहस्य समक्षं चिरादुक्तधर्मातितिक्षवःकामिनइव कलितावलेपाः, करटिनइव कल्लो-

लितमदभराश्चक्रइव समाहृतबहुमन्यवः पुंजीभूतविद्यातिरेकादहम-हमिकया विवादयिषमाणाः खरतरगर्वाः सर्वेभट्टमुख्यास्सर्वेदुर्वादिनो मनीषिणा भगवता तेन तपस्विना व्यासयोगिना प्रसंगादिव स्वयमेव महतीं जल्पकथामारभंत ॥ तत्र प्रथमं नियंत्रिते निरूपणीये समुपजाते वादिप्रतिवादिनिर्धारणे कल्पितेषु समुचितगुणसमग्रेषु विषमसंख्यानेषु सभ्येषु संभृतेसऽस्तसंमते महत्यनुविधेये स्थापिते लिपिकरव्यवहृतिमुखे लेखके समाबद्धायां सकलनिग्रहोच्चारणसंधायां निदर्शनप्रयुक्तानु साधकानुमानचमत्कृतौ कंटकोद्धारणे अभ्युपगतायां वीप्सायामुपनय-निगमनयोस्तथातथेतिनिर्देशे सर्वनामानुवादने सिद्धसाध्यप्रयोजकानां स्वशब्देन स्पुटभूतहेत्वाभासपदेन वा समुद्भवत्स्वपिमतभेदेषु मणि-कारमतमनूद्य विरचिते समयबंधे ॥

इतरेतरमुच्चयुक्तिभारास्तरसोपर्युपरि प्रकृष्टहर्षाः ।
कथतामभवन्गतास्तदानीमुभयेषामपिवासरादशाष्टौ ॥

तदनंतरं

स(पदा)*युक्तिपरंपरैः प्रतिभटान्वाग्गुंभकोलाहलै
र्जित्वा व्यासमुनिस्सखेलमखिलान्सध्येमहीभृत्सभं ।
पाठांतेबिरुदाक्षरावलिमिव व्यक्तं लिखन्निग्रहं
तानेवाकृततुंगजंगमजयस्तंभान्व्यथाकीलितान् ॥

समीक्ष्य तं तत्र नृपो विलक्षः प्राबुध्यत त्रीणि मुखानि मुक्त्वा ।
भुवं गतं तादृशमेव तेजो वाग्देवताप्रेमकलारसज्ञं ॥

तदानीमेव प्रहृष्टमनाः वसुमतीपतिरष्टापदरसलिखितबहुविध बिंबाडंबराणां वसनानां संफुल्लहल्लकदलतल्लजसमुल्लासिनीनां कुलायि-

§[म] *[दां]

कानां शुकपोतपक्षतिसुषुमावंचकानां नवमणिकिरणजागरणमांसलित फलफल्यतृणीकृतचिरंतनमानस्य चतुरंतमानस्य शरदुदयनिर्णेजित कौमुदीपूलिकासुकुमारयोर्धवलचामरयो र्बहुलरागप्रकटनविपंचिकायाः कुंचिकायाः निस्सीमप्राभवदात्रीणां कनकपात्रीणामगणनीयगुणग्रामाणां ग्रामाणामनवरतमतिथिजनपूजनकर्मठानामितरेषामपि(बह्वी)† यसां वस्तूनां निचयमदात् ॥ तस्मिंश्च विनीतवतिविशेषादार्यैर्प्रयुज्य कुशलगर्भितामाशिषमंबुधेरिव ततोराजभवनात्कालमेघइव सभगवान्वर्षेणेव कलापिनइव कलाविदस्संमोदयन् गिरितटमिव मठालयमध्यतिष्ठत् ॥

जित्वैवमेव बहुधा परिपंथिवर्गं प्रोद्दामकीर्तिनिबिडोरुनभःकटाहः ।
संस्थापयन्सकलधर्मकुलं यतींद्रस्तत्रावसत्सबहुलाश्शरदः सुखेन ॥

ततस्सनरसिंहभूपतिः अपरमिवमारं कुमारं समग्रगुणं तं मारायनामानमधिराज्ये समभिषिच्य कालपरिणामेन जेतुमिव विक्रमेण शक्रं द्राघीयसा शुभचरितसोपानपथेन दिवमध्यरुक्षत् ॥ तमपि सभगवान्न्यायेन पथा संचरमाणं प्रचंडरिपुमंडलविहरणशमितदोर्दंडचंडिमकंडूविशेषं कोविदकुलसेवनकुतूहलिनं गुरुरिव कुलिशपाणिं क्ष्मापतिमनुगृण्हन्तरंगिणीमिव राजहंसो मारुतमिव मलयमेखलातरलमणिरिव हारलतां शशांकइव शंकरमकुटं, तां पुरीं चिरादलमकरोत् ॥

॥ इति सोमनाथकवि विरचिते व्यासयोगिचरिते चतुर्थोल्लासः ॥

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† [बंह्वी]

अथ नरसभूपालस्याप्तैरमात्यमदावलैस्सयतिवृषभश्शश्वत्संप्रार्थ्यमाननिजागमः भुजगनगरीं भूमिं भित्वोपरीवसमुत्थितां विपुल वीथिकां हृद्यां विद्यापुरीं समुपागमत् ॥

स्वेन गाढमुपगूह्यमानपापंपयोपरि लुठत्तरंगया ।
या विडंबयति जंभभेदिनस्स्वर्धुनीलहरिभूषितां पुरीं ॥

वाराशेस्सुतयानिशं सुरभितं वक्षःप्रदेशं वह
न्मंदीकुर्वदभंगुरांगमहसा बालाहिकीदुर्मदं ।
उद्दामां शुभसंपदं निजजुषामुल्लोलकल्लोलय
त्तेजोयत्रपरंपरं विजयते श्रीविट्ठलेशाभिदं ॥

चलत्तुंगावीचीकलकलितसौभाग्यभरितं
विहायस्स्वं यस्यां विपुलमपि कैलाससदनं ।
स हेतोः कस्माद्वा सकलजगदीशोपि भगवान्
विरूपाक्षः साक्षाद्विशदयति साम्राज्यपदवीं ॥

यातुंगस्थिरभर्मगोपुरांतराळप्रस्युत्पस्फुटबहुमौक्तिकावलीनां ।
भूयिष्ठैर्बहिरभिसारिभिर्मयूखैः कौबेरीं हसति पुरीमिव प्रकामं ॥

यस्यामुदारनृपमंदिरचंद्रशालावातायनेदरपरिक्रमगाढलग्नां ।
दीपाग्रधूममषिकां शिशिरांशुबिंबे मोहात्कुरंग इति मूर्खधियो वदंति ॥

हर्म्यावलीषु सह सारसलोचनाभिर्निद्राजुषां प्रतिविभातमधीश्वराणां ।
वातायनादुपगतो मरुदापगायाः वैतालिको भवति सांद्रमरुत्किशोरः ॥

अलंकृतानां हरिणेक्षणानां दिने दिने यत्र च दीप्रभासां ।
कपोलभागाः कलधौतकांताः परस्परं दर्पणतां भजंते ॥

यस्यां धरणीतलखचितमणिशिलाफलकानामुत्पततादीप्तिपटलेन सततमंबरपथेन संचरमाणयोः पुष्पवतोरवतरता रोचिषा च प्राणिनां

नित्यानामिव न कुत्रापि छायादृश्यंते ॥ यत्र च निशि सौधाग्रमणि-कुट्टिमजुषो मुग्धवारहरिणीदृशो मोर्गवशादासन्नानि तारकदंबकानि मौक्तिकधिया कुतूहलिन्यः करकमलेनादायादायजंगमतयासभीतिससं-भ्रमं प्रतिमुंचंति ॥ यत्र च रमणीनां चरणतलरागपराकृतरामणीयक भरैर्मित्रकरामर्शाश्वासितैरपि विदलितहृदयैरनवरतं सरोगैर्ह्रीयते सरोरुहनिवहैः ॥

यत्रांगनानां लपनार्थितश्रीर्निरुद्धमंदस्मितकौमुदीकः ।
विभावरीशोऽपि सृजत्यजस्रं प्रालेयलक्ष्येण सबाष्पधारां ॥

लीलागतैर्यत्रविलासिनीनां प्रावीण्यसिध्यै बहुशोऽनुनीय ।
स्वजातिभिश्चोदित एव कश्चिद्व्रताणमद्यापि बिभर्ति हासः ॥

इतस्ततस्संचरतां जनानां रथ्यासु यस्यां बहुलक्षपासु ।
वितर्दिकास्तंभमणीमयूखः करोति नित्यं करदीपकृत्यं ॥

मंदारसौरभ्यमनोहराणि संक्रंदनाशामसहोदराणि ।
यस्यास्समीपोपवनानि दृष्ट्वा विसिष्मिये व्यासयति र्महात्मा ॥

ततः नरसमहीपालः क्रमेण नगरोपकंठमागच्छंतमेनं भगवंतं व्यासयोगिनं सचिवमुखादाकर्ण्य संवध्यमानकुतूहलः प्रत्युज्जिगमिषया सराजलोकः सरभसमासनादुत्तस्थौ ॥ तावदत्र संभ्रमैस्सज्जीकृत्य करद्वयधृतखलीनगुणैरसकृत्क्रियमाण मृदुतरचपेटास्पालनस्सांत्वनैस्सा-दिभिस्सपदि समुपनीतं चटुलतरखुरपुटतया जुगुप्समानभूतलस्पर्शं वपुष्मंतमिव सुकृतराशिं वदनराजीवपराजिततया तुरंगभूयमंगीकृत्य वोढुमागतमिव सारंगाचिह्नं गंडोपलमिव कैलासशैलस्य न्यासीकृतरथ्या-मिवार्थस्य विजययात्रासमुत्थापितरजःपुंजपूरणचकितचाकितेन दुग्धसा-

गरेणेवोपलीकृतमुन्नमित कर्णपल्लवमुन्मिषित हेषारवमुत्तुंगधवलतुरंगमधिरूढः किरीटतटघटितमुक्तामणिनिकरसमुत्पतितेनेव प्रभाचक्रवालेन सितातपवारणेन संपादितच्छायः कमलकर्णिकाकर्णपूरेणेव राज्यलक्ष्म्याः कुंचेन कनकनालेन परिवीज्यमानस्सविधवर्तिभिर्विविधनटन लालनपरतंत्रघोटकधावनप्रकंपमान कर्णावतंसैराप्तैर्महाप्रधानैर्निबिडित परिसरो विशालविमलोष्णीषकलितैरामुक्तकंचुकैराविष्कृतहारमणिनिष्कपरिपाकैरुद्भ्रमितचलांचलभुजांचलैर्मागधैः पार्श्वे सहेलमुच्चैःपापठ्यमान विक्रमबिरुदमाकर्णयन् भुजारोपितनिखिलवसुमत्यतिवेलभारतया व्यपगतश्रमैस्सन्नृपनिकरैस्सेव्यमानो बहुभिः कुलगिरिभिर्विकटकरटिकटाहनिश्च्युतमदप्रवाहैस्तंबेरमैरनुरुध्यमानः परिस्फुरत्तपनबिंबप्रतिफलनान्यपरोक्षितप्रतापज्वलनानीव विक्लबाधिधारयद्भिरायुधानिकालकवचनिचोलित स्कंधैरंबरसंचारलग्ननवमेघखंडैरिव चारणगणैरपरिमितैर्योधैः परिवेष्ट्यमानः सततपरिचितपरिश्रमक्रीडनादतिमांसलितावयवैर्विचित्राणि मंडलवलयानि विस्तारयद्भिः किलकिलामुखरमुखैः फलकपाणिभिर्देदीप्यमानपुरोमार्गोबृंहितेन द्विरदानां हेषितेन हयानां क्ष्वेलितेन योधानां आलोककोलाहलेन दंडिनां भांकारेण भेरीणांधणंधणेन निस्साणानां धुंधुमितेन मद्दलानां जुंजुमितेन डिंडिमानां झंकारेण झर्झरीणां घुंघुमितेन शंखानां कूजितेन वेणूनां कलकलेन काहलीनां शब्दाद्वैतामिव जगतीं कुर्वाणः स नरदेवो नगरादतीत्य पदवीं गव्यूतिमात्रां पुरुषोत्तमशंकया सेवासमागतयोरिव दुग्धाब्धितरंगयोः पार्श्वे धोधूयमानयोस्समाह्वयतोरिव कृपाभरेण तस्य भगवतो व्यासयोगिनः श्वेतचामरयोर्युगलं दूरादेवावलोकयामास । तुरंगमादवततार । स च

पद्धयामेव संचरमाणः सुमेरुतटरुहेण सुपर्णाकारेण श्लक्ष्णपर्वणा समुज्वलद्भगवत्तेजःप्रपंचासहनतयादूरमपसृतेनोर्ध्वभूतेन मध्यमभागेन वज्रोपलशकलस्थपुटितकुप्यशेखरितकोटिद्वयेन दंडेन परिशोभमानाया दृढनियंत्रितरक्तपटपट्टवितानोपरिभागायाः कनकशिबिकायाः मध्यमध्यासीनं करतलोत्तानितपुस्तक विभागावलोकनजागरूकमनवरत चाल्यमान कुंचमंजसोपरिसरमतिनिबिडतया कृच्छ्रलभ्यमानपदावकाशया शरदंबुदविशदविशदोष्णीषसंव्यानवसनया फणितिविलासस्य भरनैपुणीं याचमानयेव त्रिपथगया बहलयाब्रह्मपरंपरया सेव्यमानं कलितमधुरस्वरगभीरिमतृणीकृत किन्नाराणां गांधर्वनिगमपारावारपारदृश्वनामुच्चावचां नारायणभुजापदानगाथामुच्चैरुद्गायतां विस्मयनीयानु(भावस्स भगवान् व्यासयोगी)† । अमुष्य किल वाहनमादिभिक्षोरिव समुद्वहंति शैबिकनिर्विशेषमवसरेषु स्मरणमात्रकृतसन्निधानानि विनमंति महाभूतानि । अनेन खलु पुरा तीर्थपर्यटनेषु अधिकांतारमपहरतेत्युदितमात्रात्सविभ्रमाः कुंभीलका अपि दारुणाः प्रेष्या इव केवलं तरुपल्लवानि चिरमुपाहरन् । अस्य ननु त्रिवासरोपवासश्रांतिजुषो भगवान्बालगोपालः वत्सलतया सुहृज्जनस्येव रहसि साक्षादागत्य सुधामंडलनिर्विशेषं नवनीतपिंडं हस्ते दधानः मणि मंजीरझंझलितमनोहरं तांडवविलासमदर्शयत् । अस्मै किल कृतनिर्मित्सवे चतुराननायेव प्रेमभारेण साक्षात्सन्निहिता भगवती भारती महनीयमहःप्ररोहां काममपि मणिलेखिकां व्यतारीत् । एतस्य खलु भवंति वर्षावग्रहयोः कटाक्षवीक्षावशंवदामेघाः । अस्मै हि जना

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† [भावं तं भगवान् व्यासयोगिनमपश्यत्]

मनसाप्यपचरंतो व्याधाइव स्वयमेव वयांसि नाशयंति । एतस्य किल वीक्षणमात्रेणाभिमंत्रितया विभूत्या तिलकितनिटिलभागनृपतयः समर शिरसिकृतवीर्यकुमारवत्प्रतिरिपुललिताकृतीनां भागवतानामुद्दामैः कर-तलतांडवितमणितालध्वनिभिः परिपूरितसकलदिगंतरालं महातपस-मुपसृत्य कोटीरकोटितलावलंबिमणिकदंबपरिचुंब्यमानमहीतलःप्रश्रयेण शतशः प्राणंसीत् ॥ भगवानपि मोदमानमनाः स्मितकिशोरकेसरिता-धरकिसलयोवार्षिककलमशा खामिरिव शोभनफलांतर्वर्तिभिराशीर्भिः कुशलानुयोगपुरोगमैस्समुचितैर्बहुभिरुपचारवचनैश्च संवर्धितेन निज-निदेशाम्रेडनाधिरूढतुरगेण तेन सनत्कुमार इव शतक्रतुना परिष्क्रिय माणश्शनैश्शनैर्नगरमगाहत ॥

तेजोविशेषादतिदुर्निरीक्षं, रथ्यासुरथ्यासु, कुतूहलेन ।
तत्रैनमालोकयतां जनानामुच्चावचं भाषितमेवमासीत् ॥

अनेन खलु भद्रमेकैकतया लक्ष्यमाणास्सुखेन विजयलक्ष्मी-स्वयंवररमणा भवेयुः ॥

इत्यादि पौरवचनं निखिलं च शृण्वन्वीक्षाभिरेष विलसत्करुणाकरीभिः ।
व्याकीर्णनव्यमृदुपुष्पपटीरचर्चावीथीरगाहतमेदुरवैजयन्तीः ॥

तदनु समठमागात् क्ष्माधिपेन प्रदिष्टं स्फटिकमणिमयूखश्शारसोपानमार्गं ।
विपुलकनकवेदीविद्रुमस्तंभराजिं मृगपतिरिव कुंजं मेदिनीभृद्वरस्य ॥

तत्र व्यराजत समस्ततमोनिहंता मुद्रासने स निवसन्मुनिसार्वभौमः
मार्तांडबिंब इव मार्गवशेन मंदं मंदाकिनीपुलिनमध्यभुवं प्रविष्टः ॥

अर्चयंतमिममर्घ्यपूर्वया भागधेयपरिणाममात्मनः ।
पार्थिवस्सपदि पर्यपूजयत्पांडुसूनुरिव बादरायणं ॥

स च भगवाननतिसमीपोपविष्टमगणनीयस्यात्मगुणवर्णनस्याकर्णनेन संकुचंतमिव सकलावयवैर्दुर्वहेण विनयभारेण प्रह्वीभवंतं निदर्शनीक्रियमाणानां प्राक्तनपार्थिवानां द्राघीयसीभिः कर्णकुहरमाविशंतीभिः पावनकथातरंगिणीभिः सिक्ततिलमिव तुमुलपुलकितकपोलमुद्वहंतं नरपतिं प्रांजलिं चिरेण भगवानभिगमनाय तमन्वजानीत् ॥ तस्मिन्गते समुचितं सकलं करणीयं क्रमेण स दिवानिशमत्यवाहयत् ॥ एवमेव भक्त्या संभावयंतं रहस्येनं धर्मपदोपदेशेन प्रत्यहमनुगृह्णन्विविधानीकस्तेजोरसातलसांम्राज्यधौरेयकलावाकमलासनालिंगनसुखमक्षममिति केवलं निपुणमतिभिः शिष्यैराशंक्यमानस्सतपोनिधिस्तत्रैव चिरमवसत् ॥

बहिर्गतैरंतरमप्रसारैराच्छादितं व्यासबतेर्यशोभिः ।
ब्रह्मांडमालक्ष्यत शुक्तिलिप्तंतपः प्रकुर्वाण इव प्रथिम्ने ॥

एकदा तु तस्य व्यासमुनेरन्यादृशपरिपाटिं मनोवृत्तिमिव शारदायाः पार्थकृपाणीमिव कर्णारुंतुदामैरावतसलिलक्रीडामिव क्षोभकरीं समीरगतिमिवामोदहारिणीं वसंतलक्ष्मीमिव महाशोकसंवादां विजयकथामाकर्ण्य विषवल्गविटपिन इव महेर्ष्यया परिवेल्लिताः प्रयाग पुलिनप्रदेशा इव सन्निहितसरस्वतीविलासावरवर्णिनीकटाक्षा इव श्रुतिपारदृश्वानो भूपतय इव दुर्वारशास्त्रप्रणेतारो गंडोपला इव महीभृत्कटकस्थितिजुषः शबरा इव बहुपक्षव्याहारकृतमुखाः केचिदंगवंग कलिंगमालवचोलकेरलादिविविधदेशेभ्यस्सरोषोद्वेगमापतितमात्रा एव विपाश्चितः संघीभूयाहंप्रथमिकया वादेनविजिगीषवो राजकुलद्वारतोरणस्तंभनासायां दर्वीकरजिह्मायामिनीं बिरुदपत्रिकां बबंधुः ॥

आडंबरेण महता भुवि दृश्यमानाः सर्वेपि ते युगपदेव धराधिपस्य ।
आमर्दितां सचिवपौरपुरोहिताद्यैरास्थानभूमिमधिरुह्य ततो निषेदुः ॥

वैदेशिकानां सुधियां क्षितींद्रः तादृग्विधामारभटीं समीक्ष्य ।
तं व्यासयोगीशितुरानुभावं जानन्नपि त्रस्त इवावतस्थे ॥

अत्रांतरे शिष्यमुखादाकर्ण्य तथाविदमुदंतं ।

संप्रेषितेन पुरतो विकलय्य पत्रीं तांशैबिकेन तरसा यतिकुंजरस्य ।
आगच्छतो नृपसभां गगनावगाही तालध्वनिस्समुदजृंभत संभ्रमेण ॥

तदानीं

कल्प्यमानजगदद्भुतमोदः कथ्यमानपरतंत्रविभेदः ।
विद्विषामभवदाहितखेदो व्यासयोगिजयतालनिनादः ॥

आकर्ण्य तावदवनीरमणेन योगी प्रत्युद्गतिं कृतवता विनयेन दत्ते ।
पीठे, घनाघनइवाद्रितटे न्यषीदन्मंदस्मितोदयतृणीकृतवैरिसंघः ॥

आसनाद्युपचितं महीभुजा व्यासयोगिनममुं विरोधिनः ।
नासहंत दमघोषजादयो वासुदेवमिव पार्थपूजितं ॥

ते च दर्पोन्मत्तैर्बिरुदपत्रिकायास्तथाभूतेन छेदने द्विगुणित रोषावेशा विमतसुमतयो यूथपतिमिव मतंगजाः प्रवावदूकतातिरेकेण धिषणमपि तृणायमन्वानं बसवाभट्टनामानं कंचनकालिंगमनीषिणं पुरस्कृत्य भगवता तेन तापसकेसरिणा सह विजिगीषया पक्षद्वयस्थापनावतीं कामपि कथां प्रारभंत ॥ तत्र यथापूर्वं निर्व्यूढेपि सकले संधाबंधे ।

विकचवदनारं(स्यं)‡ विवादयिषोर्यते
र्बकुलधवला दंता(वेलाकनवल्गु)§रितस्ततः ।

‡ [भं] § [क्रिरेज़ु]

गगनतटिनीपूरागभीर(मध्व)मतांबुधे
प्रतिभटसुधी(प्रज्ञापद्मावलीर्नव)*चंद्रिकाः ॥

सुधापरिमिलोर्मिलास्सुरसरित्प्रवाहाभंटी
किरीटतटकुट्टनप्रकटपाटवोद्दामराः ।
त्रयीयुवतिचूलिकासुमनसो यतिव्यासरा
ङ्गिरोनृपसभाभुवं ध्वनिमयीमिवातन्वत ॥

किं वा भूमीधरालीपतनपरवशः प्रौढदंभोलिघोषः
कल्पांतोज्जृंभिझंझाक्षुभितजलनिधिः सार(हल्लोहली)† किं ।
किं वा दंभोलिधारापतनपरिलुठद्भूमिभृद्ग्रामघोषः
किं घोणीशानघोणाहतबलिसदनप्रोत्कटध्वानलक्ष्मीः ॥

इत्युत्प्रैक्षंत वाचा(भटि)‡मरिसुधियो व्यासभिक्षोरुदग्रां ॥

परस्परोज्जृंभितयुक्तिगुंभाः समुल्लसत्ताद्दशवीरवादाः ।
अथो तदानीमुभयेपिधीराः क्षणादिव त्रिंशदहान्यनैषुः ॥

अन्येद्युरेव विस्मयमानैस्सर्वैरपि सभ्यैरुपलाल्यमानवाग्वैखरी-प्रभावः स भगवान् झटितिप्रयुक्तैरनभिहितग्राह्यैरज्ञानादिभिः पशुपति-रिव शूलशिरोभिस्त्रिभिः कांश्चिदाख्यायमानवसाग्रहिणीयैरप्राप्तकालप्र-मुखैर्जनार्दनइव भुजदंडैश्चतुर्भिः कांश्चिद्भाषितगृहीतप्रपुरोगमैः फल्गुन इव शरनिकरैरमोघैर्निग्रहैः कांश्चिद्विमतविबुधलोकान्सलीलमेव निरा-कुर्वन्निजयशःप्रपंच इव दिशामंडलं महतीं विजयलक्ष्मीं समा-श्लिषत् ॥ तावदपयशसा सह दीर्घीभवंतं निश्वासं दधतां मध्ये तेषां ॥

वैलक्ष्यमारचयतोपि कलिंगसूरेस्तस्य प्रदातृमणिना मुनिना वितीर्णे ।
मध्येनरेंद्रसभमप्रतिभां गतस्य वैवर्ण्यमेव वपुषि प्रकटीबभूव ॥

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* [प्रज्ञांबुजावलि] † [कोलाहलः] ‡ [मारभटी]

केषांचिल्लालांबुनासाक, महांक्रिया प्राशुष्यत् । परेषां स्वेदेन सममानंदो निरगलत् ॥ इतरेषामाभीलेन सह लज्जा समजनिष्ट । अन्येषां विस्मयेन सार्धं साध्वसमवर्तत । एतेषां आत्मनिंदया सत्रा-स्वमतसंदेहः प्रादुरभूत् । अपरेषां स वासरः स्वप्नसमय इवालक्ष्यत । तदनु भगवान्यतिकुलावतंसो व्यासोपि चेतसा विस्मयभरं शिरसा श्लाघाकंपं चक्षुषा हर्षबाष्पं वचसा विजयस्तुतिं वपुषापुलकितमुकुलं पाणिपल्लवेनांजलिं यौगपद्येन बिभ्राणेन नरसमहीपालेन पश्यतांप्रत्य-र्थिनां समक्षमेव समर्पितैः प्रकटितदुग्धडिंडीरपिंडपांडिमोपहसनैर्दुकूल वसनै र्मेरुतटवास्तव्यचारणोपवनकूपगभीरिमकलहैर्हाटककटाहैश्च कुरु-विंदशलाकानिर्मितेनाकलितमृदुलशिखावल(य)पिंछदलावली पवित्रेण धवित्रेण च परिणतामलपृथुलनिस्तुलमुक्ताफलखचितया चरणतलपुस्तक विन्यासकबलिकया मणिपादुकयुगलिकया च विशंकटनिकटतटिनी तटाक दीर्घिकोदारकेदारिकारामाभिरामैर्ग्रामैः कांचनशिबिकाकुंभचामर विविधजनपदमठालयमणिपीठिकाभिः परिवसितो राजसदनात्सर्वैरपि सभासद्भिरनुगम्यमानः पुंखानुपुंखविजयतालकोलाहललेलिह्यमानसकल-दिग्वलयो विस्मयमानहृदयैः पौरजनैः प्रतिविशिखं बहुमान्यमान-विद्यावैभवो मंदंमंदं निजमावासं प्रत्यासदत् ॥

प्रावादुकस्य परिपंथिजनस्य जेता योगीश्वरो नरपतिश्च तथा वदान्यः ।
अन्योन्यमुच्छ्रितकृपारसभक्तिभाजौ व्यत्यस्तवासभवनाविव तावभूतां ॥

धानुष्कवत्तस्य वदान्यभावो न्यपातयद्बद्धयशःकलापः ।
पंक्तिंमहावापलतो विमुक्तां सन्मार्गणानां धनलक्ष्मणादौ ॥

क्षोणीवल्लकितल्लजे जितमहामेरूदयास्ताचल
स्थूलालाबुफले विशालतटिनीतंत्रीसमावेल्लिते ।
तन्वानो महतो गुणे कतिपयग्रामान् हसन्नादरं
व्यासो ब्रह्मसभामुदे यतिपतिर्ग्रामान्बहून्व्यातनोत् ॥

तस्मिन्यतौ वितरणेन धनाधिनाथांस्तन्वत्यधिक्षितितलं सकलान्बुधेंद्रान् ।
सर्वज्ञतामपिवहन्नविवेद देवः को वा सखेति कुलशैलसुतासहायः ॥

एवमेव स मुहुर्मुहुर्यदुपतिरिव सुभद्रानंदहेतुना विजयेन क्रमेण विमतमतं खिलीकुर्वाणः सलिलसेचनेनेवारामं वैदिकाचारप्रवर्तनेन धर्मसंचयमुदंचयन्विश्राणनकुंजरविशदचामरायमाणयशःप्रकाशो लोकद्वयकुशलागमसाधारणद्वारायमाणचरणारविंदसेविनां शिष्य वर्गाणां तत्वबोधोपदेशेनानन्यसुलभमुक्तिमत्तकाशिनीघटनपटीयसीं हरिभक्तिमुद्दामयन् चूडामणिमिव कोटीरो भूपतिसभां भूषयन् भूयसीस्समास्सुखमतिष्ठत् ॥ ततस्स महनीययशःप्रचारो नरसनृपतिविक्रमगतिनामभिः वीरनरसिंहकूलंकषगुणसंपदः कुमारस्य भुजचंडिमसहचरीं विधाय महतीं वसुमतीमनवरतमधिसुधर्ममरगणिकागणवीणागुणपथ पथिकनिजविक्रमभोगावलिश्रवणजनितविस्मयेन पुरुहूतेनाहूत इव दानवबलविजयाय चारणशातोदरीकरांजलिशतप्रकीर्यमाणनंदनकुसुम मधुरझरीपरिरंभशिशिरीक्रियमाणचत्वरीं त्रिदशनगरीं लोचनयोर्गोचरी चकार ॥

स बभार ततो वसुंधरां चतुरंभोनिधिचारुमेखलां ।
कुलशैलकुलानि केवलं जगतोदिक्करिभिस्सहांचयत् ॥

तस्याभीक्ष्णंजैत्रयात्रासुखेनाधूलीपालीचूलितान् सिंधुबंधून् ।
दानांभोभिस्त्वंगदुत्तुंगभंगैःप्रत्यापत्तिंप्रापयामासपाणिः ॥

विद्यापुरीगिरिदरीविहिताधिवासं कीर्तिच्छटासटमुपायचतुष्टयांघ्रिं ।
श्रुत्वैव वीरनरसिंहमहीपतिं तं दिग्वारणैस्समममराति मृगा बिबिभ्युः ॥

आरब्धघोरसमराजिरगोचरारिनारीजनास्मितसुधाकरकृष्णरात्रिः ।
तस्यप्रतापसुहृदाकरवालवल्ली श्वश्रूत्वमापसुरवारविलासिनीनां ॥

तत्प्रतापदहनस्य सर्वदिक्क्रोड दुर्लल्न केलि शालिनः ।
तापभारमिव सोढुमक्षमोनीरधौ सनिममज्जबाडवः ॥

तेन सकलगुणगणमणिखनीभूतेन विवाहविधिनेव प्रकटितकर-ग्रहणेन चंद्रमसेवान्वर्थराजशब्देन पुरहरेणेवाचलकोदंडेन हेरंबेणेवरण सहायशरजातेन योगपथेनेव समुज्जृंभमाणप्रतापानलमंडलदुर्निरीक्ष महावीरपरिवृतेन पोषकेणप्रश्रयस्य, सादिनाराजतुरंगभद्रपीठेनधैर्य-साम्राज्यस्य,पुण्यकीर्तनेन वसुधाधिपेन, हंसेनेवकमलाकरः, प्रत्यहमुप-सेव्य§कृतयुगसमयइव धर्मैकसहायः कुशध्वजइव श्रुतकीर्तिप्रभावो देवकीनंदन इव नरकविध्वंसिचरितः लक्ष्मीवक्षोजइवाच्युतप्रतिष्ठापित पृथुलाग्रहारो, वीणागुणइव श्रुतिमार्गसमुन्मेषणजागरूकः कोकलोकइव भूयिष्टविप्रयोगो,मलयगिरिरिवसदानंदस्पर्शनो,मन्मथइवसन्निहितसुम-नोमार्गणो, वक्षश्शंकुर्विपक्षाणां, गरलग्रंथिमुकुलःकलिगुणानां, बिरुद-डिंडिमः पुंडरीकाक्षभक्तेः गिरिकंदरोधैर्यकंठीरवस्य मणिकुंभो मध्वमत गोपुरस्य, दौवारिकोनियमकोशस्य, भगवान्सतपोनिधिः निरवशेषित सकलदुर्वादिकुलगर्वतयानिराकुलमानसःसकलधर्मजीवातवेतत्वमतस्था-पनाय तात्पर्यचंद्रिकातर्कतांडवन्यायामृतप्रमुखानि निधिनिकुरंबाणीव महनीयार्थगर्भितानि नूपुराणीव दृढपदबंधनानि, मुनिकुलानीवाबाधित

§[मानः]

योगानि, भार्गवचरितानीव जीवहरिभेदनपरायणानि सुधानिष्यंदनानीव विबुधलोकसेव्यानि प्रमदाजनमनांसीव प्रौढतरमानानि गीर्वाणवृंदानीव धिषणाकारीणितारागणीव शंसितविधुमुख्यभावानि राजकृत्यानीवालीक-वादिमर्मभंजनानि महीयांसि भूयांसि क्रमेण व्यरीरचत् ॥

तस्माद्यते स्समुपसृत्य दिगंतरेभ्यस्तानि श्रुतानि मुहुरादधिरेबुधेंद्राः ।
अश्रांतविष्णुपदसेवनजागरूका वारीणि सागरपतेरिव वारिवाहाः ॥

विसृमर(महमि)*थ्याज्ञानांधकारभिदाकृता
महितविभवं संतन्वत्याच मध्वमतांबुधेः ।
विमलितमभूद्योगि व्यासाननेंदुसमुत्थया
सपदिभुवनं (†) तात्पर्यचंद्रिकयातया ॥

व्यासयोगिलसदुक्तिनर्तकीकल्पितं कमनतर्कतांडवं ।
पश्यतस्सदसि, कस्य मानसेऽतृप्तिरादित पदं विपश्चितः ॥

न्यायामृतं निगमवारिनिधेर्गृहीत्वा श्रीव्यासयोगिहरिणा प्रवितीर्यमाणं ।
पीत्वा भृशं, सुमनसो धिषणाभिरन्यान्सर्वानमंसत, तृणाय, सपत्नवर्गान् ॥

एवं भगवतस्तस्य तादृक्षांप्रचुरशास्त्रप्रणयनप्रवीणतां लोका-लोकाशिलातलचंक्रमविलासलोलकेसरिनिकर दायादशंकांकूरणकारणं यशःप्रसरणं च द्वीपांतरभूपालसंप्रेषितप्रधानपुरुषैरसकृत्समर्प्यमाणानि बहुविधोपहारपूजनानि च वीक्षाविशेषमात्रेण निग्रहानुग्रहकरण-समुदग्रकौशलभाजनं तेजश्च वितरणलवावलेपदुर्ललितनिर्लिंपोपवन-प्राशस्त्यपारणलंपटं पाणितलपाटवं च विलोकमानस्सवीरनरसिंहभूपति-राक्रम्यमाणइव मोदै, रालिंग्यमानइव विस्मयैरालिप्यमानइव विनयै-

*[जगन्मि] †[सर्वं]

रारुह्यमाणइव रणरणकैरवलंब्यमान इव श्लाघनैरजादिवद्दशरथोवासिष्ठं पितुराधिकमेव भक्तिभारेण तं यतिवरिष्ठमभ्यर्चयामास ॥

ततोपयाते बहुवासरपरंपरापिचांडिलेसमये ।

कृष्णे कनीयसि महीयसि सद्गुणौघैर्विन्यस्य भारमवनेर्मकुटेनसाकं ।
धीराग्रणीर्दिवमगात्सनृपस्त्वधर्मे प्रोत्तुंगकोशगणनामिव कर्तुकामः ॥

तदनु समस्तभुवनमंगलकंदलसमयसलिलधारायमाण शासन चातुरीको विविधसुचरितचकोरनिश्शेषकबलितधुंधुमारादि वसुंधराधुरंधरयशश्चंद्रिकामंडलः प्रतिभटराजमहिषीकुचकमलांतरचारिहार हंसावलिसमुच्चाटननवमेघमालायमानकरवालस्सकललोकांगीकृत शास्त्रः शेषइव गृहीताहीनभावो, नारायणइव द्विजवरसंगप्रियः, सुरपतिसुधर्माधिरूढो, विकर्तनइव वृत्तलवित्वप्रतापपरिपूरितादिग्मंडलः, सत्कविरिव विबुधजनोपलाल्यश्लोकसंदोहः, कोदंडदंडइव गुणप्रवणः, भृगुरिव जनितकाव्यः, कलभइवांतस्थितदानवारिः, कुशध्वजइव जनकानुवर्तिचरितः, सरित्प्रवाहइव निजशब्दसंदर्भः, गौरिव निराकृत कविकुलकोलाहलः, हरिवंश इव युद्धसमुद्धतबलः परदारविमुखोपि रिपुनृपतिखंडनपरःजैवातृकोपि निष्कलंकः सर्वज्ञोपिजिंहगसंगपरिहीणः महासेनोपि स्निग्धतारकः,लोकबांधवोपि कुवलयक्षेमंकरः, नरेंद्रोप्यज्ञात भुजंगव्यापारः, सुबाहुरपि रामानंदमूर्तिः, अभीमोपि दुश्शासननिग्रह जातप्रीतिः, अपामरोपि सन्निहितसुमनोगणः, शिरोमणिर्भूपतीनां नभोमणिर्विपक्षांधकाराणां, ग्रामिणीर्धन्विनां,अग्रिणीर्वैज्ञानिकानां,पारदृश्वा सकलविद्यानां सकृष्णरायो जलनिधिपरिधानप्रसाधितं धरावलयं

भुजावलयमिवा(तीतलायां)‡बभार ॥ समरमहीषु दृढपाणिकृपाणलता-समजनिसततं विविधवीर्यविलासनिधे र्विबुधविमानसौधनिगमोपविधि प्रण(मि)§विरोधियोधे ॥

कालांबुदावलिरुचा करवालपल्यां तस्य प्रतापतपनेनसमुज्वलेन ।
श्रीकंठहासधवला जनितायशः श्रीः कार्ये गुणानितनियं कलुषी चकार ॥

तस्मिन्प्रवीराप्रसरे रणेषु द्विषां समु[स्वास]*यितुं स[मुं]†धे ।
स्ववैासिनस्ते स्वयमभ्यकांक्षन्कूलंकषां कौशिककोपमुद्रां ॥

तस्य च सकलभूपालसार्वभौमस्य विजयमंगलयात्रायां दिशि दिशि विचरतः पुरस्सरायमाणं प्रलयकालप्रकटितनटनजटाटीरधूर्जटि निटिलतटनयनपुटकूपीटभवसाटोपशिखाछटाटवीविघटितब्रह्मांडस्फोट-नरटितपाटवपरिमोटनलंपटं पटहध्वानमाकर्ण्य सर्वतः संप्रधावितानां विरोधिवसुधाधिपानां, विपिनभूमय एव राजधान्यो, गिरिकंदरा-ण्येव मंदिराणि, शिलातलान्येव सिंहासनानि, पादपमंडलान्येवात पत्राणि, समीरणाएवतालवृंतानि, चरणावेवोपवाह्यौ, दावानला एव दीपिकाः,कीचकाएवकुशीलवाः,पंचकाएवालीकवादिनः,कंदमूलप्रदेशा एव कनककोशानि, झर्झरा एव धारागृहाः, स्वकराएवारालिकाः, स्वस्तिकबंधान्येव प्रच्छदवसनानि, जानून्येवावरोधनानि, महीतलान्येव मंचानि, बभूवुः ॥ तादृशेन सकलगुणगणसंकेत मदनेन प्रांशुना, नय-विचाराभ्यां,मांसलेनकीर्तिकरु‡भ्यां,दुराधर्षेणशौर्यगांभीर्याभ्यांललितेन विद्यासुषमाभ्यां, प्रसाधितेन सौजन्यवितरणाभ्यां, प्रवणेन भक्तिविन-याभ्यां,चित्तानुवर्तकेन भागवतमूर्धन्येन तेन कृष्णमहीपालेन त्रिसंध्यं

‡[तिलीलया] §[यिनां] *[त्साद] †[मिं] ‡[णा]

कुलदेवतेव मकुटतटमालतीकुसुमशेखरीक्रियमाण नखमयूखजाते महानुभावे मार्तांड इव मरीचिप्रकांडैस्संतमसमंडलानि प्रतिभटबुधडिंभक भूधरडंभारंभसंभेदनजृंभिजंभरिपुदंभोलिघोषायितैर्गंभीरैर्वाग्गुंभैरेवोपहतप्रचंडानि खांडनिकपाषंडमतानि कथावशेषं खंडितवति भगवति तस्मिन्व्यासयोगिनि पुनराहितावतारमिव भुवनमभूत् ॥ तथाहि ॥ चिरादारोपितात्परिवादादिव मिथ्यात्वादमुच्यतझडितिप्रपंचः, शल्यशलाकयेव लक्षणयाच निर्वेदमसर्वेपि वेदव्याहाराः प्रकृतिधुरं बिभरां बभूवुः,विधु(तमभिधेयाप)§स्मृतयःआश्चर्यभूतां तात्पर्यसरणिं प्रकटयामासुर्बोधोपपादननिपुणानि, पुराणानि निरंतरं प्रावर्तंत रंभाकुचपरिरंभादि परमार्थप्रयोजनविगलितव्यावहारिकफलरोगा, यागाः । जवपरभिदावदावदेन तत्वबोधेन निर्निरोधेन बभूवे । अरमरंरम्यतरम्येदेवता तारतम्ये नारायणमुख्यभावविवरणा. पाराय,[*] विचारणोल्बणाजनानां धिषणा । अक्षीणलक्ष्मीसहायाचरणभक्तिभाजनमानसा बभूवुरिहैव सारूप्यभा(जा)†इव शंखचक्रलांछनाःसकलद्विजातिसंघाः समस्तबुधनिधान भूतोवृषः कृतयुग इव गर्जन् चतुर्भिः पदैः स्वैर्य(माणमज)‡निष्ट अथ जातुचिद्यामभात्रं गगनतलमधिरूढे भगवति (पुटाकि)§नीरमणेसमाप्य वैभातकीं नियम (इव)* महांतस्सर्वतः प्रत्यग्रसुधाद्रवालेपमसृणितद्विरद रदनैरिवविरचितं व्याख्याविलासकौशलगूढाभ्य(ससयि)†षया क्षितितल मुद्भिद्य मंटपाकारेण परिणतमिव कुंडलिसार्वभौमं, भणित माधुरी पराजितया सुधया निजमंडलैः नियमएवोपहारीकृतं दिगंतचारिणीभिर्यशः छटाभिर्वंदीकृत्योपनीतामिव चंद्रसदनं, स्वप्रतिष्ठापनप्रसन्नेन

§[ताभिधेया अपि] *[ण] †[ज] ‡[माव्यत] §[पद्मि] *[क्रिया] †[सि]

धर्मेण निरंतर सेवनायेव निजांशपरिकल्पितं विरहासहिष्णुतया मही-तलमवतीर्णमेव प्राग्जन्मवाहनराजहंसं व्याख्यामंटपमधिवसंतं कैटभ-भेदिनाभिपुंडरीकपुटवासिनमिव भगवंतं हिरण्यगर्भं, कलशसागरजठ-रोदयजुषमिव कमलिनीबंधुं ऐरावतकुंभपीठभास्वरमिव सिंदूरतिलकं कैलासशैलमेखलाप्रतिफलितमिव कनकगिरिशृंगं, पुरस्कृतयतिकुलानां पुस्तकविभागालंकृतपाणितलानां वाग्वैखरीनिराकृततया शरणा-गतानामुत्तुंगानामिव सरस्वतीसुरसारित्पूराणां संख्यावतामप्यगणना-पदानां कर्मठानामप्यनिवार्ययोगानां गृहमेधिनामंतेवासिनां वेद शिखरार्थत(त्वमर्थं)‡व्याकुर्वंतं मध्वमतविजयशंखायमानेन कंठनालघुम-घुमितेन कालमेघमिव गर्जितेन गगनकटाहमापूरयंतं वामेतरश्रवणा-(वणी)§वलंबि मौक्तिकाक्षसूत्रेण चक्रवाकावसज्जितमृणालिकावलयेन नालीकेन वदनेन भासमानं राद्धांतनिर्णयप्रकाशिकया व्याख्यानमुद्रि-कया पृष्टजन्माभ्यासेनाप्यन्यसूरयः भवद्भिरेतावदपि सादृश्यं न भजे-रन्निति शिष्यान् प्रतिगणनास्तचक्रमिव प्रकाशयंतं जानुभागनियंत्रित योगपट्टिकया व्यत्यस्तचरणतया तपनीयवेणुकांडघटितमिव सरस्वती पीठं तं भगवंतं व्यासयोगिनं रभसादासाद्य विशकोशस्तदनंतरं कर्णिका मुकुलचिह्नितकर्णविवरस्कंधावसक्तचर्मकः खर्वपर्वदंडः कालायसनिर्मि-तेनेव कर्कशेनातिप्रमाणेन वपुषा लक्ष्यमाणः दौवारिको रचितांजलि-रानमय्यपूर्वकायं प्रश्रयेण दूरतस्थितो व्यजिज्ञपत् ॥

द्वारि कृष्णनृपतिस्समेत्य सस्वामिनः सहपुरोहितादिभिः ।
दर्शनावसरमीक्षतेधुना पाकशासनइवाब्जजन्मनः ॥

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‡[त्वं] §(वाणी)

तावत्प्रवेशनविधौ गुरुणानियुक्तैश्शिष्यैरुपेत्य विहितावसरःप्रधानः
भक्त्या नृपो भगवतः पदपद्म§मौलिमवनौ नमयांचकार ॥

भूप(यू)*थोपचरितं पुलकोदयश्रीः स्पष्टीभवद्विपुलभक्तिरसप्रचारं ।
दूरीकृता(नि)†कमपृच्छदथेंगितज्ञो योगीशिता,नवसदागमनस्य पातुं ॥

तुष्यन्नभीष्टां स्वयमेव पृच्छां व्यातन्वते व्यासयतीश्वराय ।
कृत्वांजलिं कृष्णधराधिनाथो विज्ञापयामास विनीतपूर्वं ॥

स्वामिन्प्रतिभटवादिविजयेषु भगवद्वचो(‡)पलायितमिव स्वदे(श)§गूढंविच(रंतं)*सच्छास्त्रंसुत्रामजालस्य,प्राणभूतं मायामतस्य,तत्वं व्यामोहकशब्दाभिधेयस्य,भूमिमनृतस्य, दुष्टपक्षं बंधिग्राहमिव गृहीत्वा शुकनीयाकारायमपुस्तकायामाबध्य विद्याधरपात्रनामा कलिंगाधिपतिः कैश्चिदहंयुभिः विपश्चिद्भिः प्रबलितोत्साहो भगवते व्यासयोगिने प्रदर्शनीयो दुस्त(†)युक्तिसहविस्तारितोयं महान् ग्रंथइति स्वसेनापतिकरेमह्यं (प्रैषतत्)‡ ॥ तदवश्यं तमेतं कतिपयैर्दिनैरेव दुर्लंघ्याभिर्वचोयुक्तिभिर्भगवान् शरद्वलाहकमिव झंझाभिश्श(§)कर्तुमर्हतीति पुस्तकां सन्नि(धां)* संदर्शयामास ॥ व्यासतपोनिधिरपि तामादाय रहसिसूचित विमतमतामवतिः पुरस्तादेव भूभृतस्तस्य मुहूर्तमात्रे बह्वीभिरतिवज्रपाताभिरुपरिदूषणानवप्रकाश(प्र)दायिनीभिर्युक्तिपरांपराभिःशतशः खंडयित्वा पुनरपि कलिंगाधिपतये झडितिग्रंथमेनं प्रेषयेति तस्मै भूपतये प्रादात् ॥

विलोक्यवाचां विभवं तदी(य्यं)§ विशेषतो विस्मयमानचेताः
कृष्णक्षितींद्रः कृतसंप्रणामस्तस्मादनुज्ञाप्य सगेहमाप ॥

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§[युग्मेसह्यंस्त्व] *[स्त्व] †[ह्नि] ‡[भिः] §[शे] *[रत्] †[र]
‡[प्रैषिषत्] §[कली] *[धौ] †[यं]

यावंतो विषयाहृता भुजबलं यावत्सपत्नाजिता
यावंतश्चवदान्यता करसरोजाताश्रया यावती ।
यावत्यो धनसंपदो गुणगणो यावांश्चयावद्यश
स्तावत्कर्तुमियेष पूजनमसौ श्रीव्यासभिक्षोर्नृपः ॥

इति व्यासयोगिचरिते पंचमोल्लासः

अन्येद्युरेव नृपतिप्रहितःपुरोधास्साकं प्रधानपुरुषैः सचिवैरुपेत्य ।
तं व्यासयोगिनममुं तपसां निधानं (वि)‡ज्ञापयद्विनयभावविनम्रमौलिः ॥

भगवन्निदानीं खलु ॥

सतुनृपतिरमात्यै स्सार्धमास्थानमागाद्वलभिषु विशिखानां वैजयंत्योनिबद्धाः ।
तरलनव§पुष्पास्सर्वतोराजमार्गा गगनतलमशेषं गाहते तूर्यघोषः ॥

स्वामिन् भवंतं स्वयमध्वरलैराकांक्षते भूरमणोभिषेक्तुं ।
कूटाग्रभागं कुलभूधरस्य प्रसूनजातैरिव पारिजातः ॥

तं भक्तिपल्लवितमागमनोत्सवेन स्वामिन् प्रसीद बहुमंतुमपारकीर्ते ।
पुष्पांजलिः प्रतिकलं भगवन्नरस्य कोणेपि यःकलयते कुलदैवभावं ॥

एवंकारं, तेन पुरोधःप्रधानेन संप्रार्थ्यमानस्सभगवान् व्यास तपोनिधिः क्षणं विचिंत्य भक्तवत्सलतया करुणामसृणहृदयः सभाजिगमिषया मणिबृसीवरादुदस्थात् ॥

गोविंदतापसमुखैः कुशलाग्रगण्यै रंतेवसद्भिरखिलैरनुगम्यमानः ।
मंदं मठात्सनिरगाद्वदनारविंदा द्वेदैःपुरस्कृत इव प्रणवो विधातुः ॥

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‡[व्य] §[सु]

घंटास्वनोमध्वमतद्विपस्य त्रयीमयीतिस्तनयित्नुघोषः ।
तस्याथतालध्वनिरुज्जजृंभे श्रीव्यासभिक्षोश्शिबिकापुरोगः ॥

यां यामतीत्य स(म)*निर्विशिखामयासीत्सासासमुत्थितजनांजलिराजिपूर्णा ।
उन्नालदंडसरसीरुहकुड्मलानां साधर्म्यकेलिमतनिष्ट शरन्नदीनां ॥

राज्ञां सभांक्षौमवितानयुक्तां व्यराजयद्व्यासयतीश्वरोसौ ।
शरत्पयोदावलिसंकुलांता माकाशसीमानमिवाब्जबंधुः ॥

तस्मिन्नृपस्सविधमागत इत्यमात्यैस्साकंसभांगणतलात्त्वरितैरुदस्थात् ।
पूर्वाचलाश्रयिणि पूषणि, पद्मवाटात्सौरभ्यपूरइव चंचलचंचरीकैः ॥

उत्थाय स निखिलैस्सामंतमहीपालैर्झडिति सीमंतितोपांत सरणिं नरपतिरात्मानमनुकंपयानुग्रहीतुमापतंतं, कमलबंधुभवनवापिका सतीर्थमिव कनकचतुरंतयानपराध्यमध्यमध्यासीनं, कालांजनरसनिर्णेजनसंस्क्रियासमुन्मिषिताक्षरमणिवेदिकायां करकमलमधुपधोरणिकायामिव पुस्तकविभागरेखायां निभृतनिक्षिप्तचक्षुषं नासिकानालभाग प्रतिफलितेनेव नयनयुगलेन स्वच्छतरोपलोचनगोलकेनानुमितवार्धकदशातिशयंधर्मशास्त्रभूष[†]वरवालहस्तेनेवधवलचामरिकायुगलेनपार्श्वतः परिवीज्यमानं, वैदिकसरणीनर्तनचरणमणिमंजीरसिंजितैरिव पुरतस्सरैः कनकतालध्वनिभिस्सुरपथकटाहं तुंदिलयंतं, मध्वमुनींद्रप्रकरणैरिव मूर्तिमद्भिः शिष्यैर्ब्रह्मसंघैरासेव्यमान परिसरं, तं भगवंतं यतिकुंजरं सरभसमुपसृत्य तच्चरणनखमणिकिरणाजिघ्रावग्रिमभागेन किरीटिनामहतीमनन्यसुलभां धन्यतामाजहार ॥

तत्र भूपश्शरत्काले राजहंसमिवांबुजे
स्वर्णपीठे स्वयंदत्ते व्यासभिक्षुं न्यवेशयत् ॥

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*[मु] †[क]

अहमह मिकयेवस्वामिपादारविंदप्रणतविबुधयू(प)‡ स्सालहल्लोहलश्रीः ।
प्रहतकुशलवाद्या प्रातधावत्पुरोधाः क्षणमजनिसभा, सा कौतुकेनेच सृष्टा ॥

तत्र स्फुरन्मकुटकोटिषु बिंबरूपं तं योगिनं सरसिजासनमेवबुध्वा ।
उन्मस्तकीकृतकरांजलिवारिजानि तस्मै नृपावलिरिवासनयांचकार ॥

तदनु सकलदिग्मुखमुखरीकरणनिपुणताधुर्येषु मंगलतूर्येषु । भक्तिविनयपरमानंदकंदलितसुहृदयेषु राजनिचयेषु, समापितसकल संविधानसंपादकृत्येषु अमात्यभृत्येषु, निरंतरोद्घुष्यस्वस्त्ययनसूक्त पदवीसमापितेषु पुरोहितेषु, निरवद्यविद्यावैभव श्लाघाकंपमानशिरस्सु सुमनस्सु, परिसरपापठ्यमाननानावादविजयबिरुदावलिपक्ष्मलित चाटुप्रपंचेषु कविसंचयेषु, आकौमारचरितारंभगंभीरयशस्तुतिकृत केलिकेषु विस्मयस्मितपक्ष्मपुटलोचनेषु पौरजनपदेषु, स किल कृष्ण महीपालः स्वयमेव करकमलेनादाय कनककुंभमिमं भगवंतं व्यासताप समादरान्माणिभिरभिषेक्तुमारभत ॥

तं व्यासभिक्षुं सकलैस्सरत्नैर्भूपोभिषिंचन्पुरतो बुधानां ।
वाराशिपुत्रीमकुटाग्रभागमाशावशानाथ इवाबभासे ॥

शास्त्रार्णवाः षडपि, तेन सुखेनपीताः
श्रीव्यासयोगिपतिनेति चिरायभीता ।
आत्मोद्भवैर्मणिगणै रवनींद्रमूर्ति
स्तस्याभिषेकमतनोच्चतुरर्णवीव ॥

भुविनृपइव कृष्णो भूपतिर्वाबुधोवा नवमणिभिरमुंयोनार्चेति व्यासभिक्षुं ।
सकलमणिसमूह स्तंविनिंदन्निवोच्चैः खलखलइति शब्दं कल्पयन्नापभूमिं ॥

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‡[थै]

तेभिषेकमणयो महीभुजा तत्रतत्र ससृपुर्निपातिताः ।
दीपिताखिलदिगंतभित्तिनाधिक्कृताइव मुनींद्रतेजसा ॥

ऊर्जस्वलैर्बहुविधैर्मणिभिर्व्यराजीत्प्राकारितस्सभगवान्प्रमुखो यतीनां ।
लोकाभिमोदनविचक्षणवर्षशंसी नानारुचापरिधिनेव नवांशुमाली ॥

तत्र भगवानर्थसरणिलंघनजंघालान्युपादानानीव तेजसां त्रयाणां, असदृशस्वतेजोबिभिक्षिषया क्ष्मातलमापतितानि सतारकदंबानीव ग्रह निकुरंबाणि, पुष्पाणीव भूपतिभाक्तिविमललतायाः, स्स्फुलिंगानीव निजतपस्तनूनपात, स्समुदं(तम)§शीचिप्रपंचवंचितसभामंडलमंगलमणि दीपिकासमुन्मेषयत्नानि क्षोणीसुरयत्नविश्राणितावशेषाणि तानि राशिं कारयित्वा नानादिशांचलेभ्यस्समागतानां कुंडलाय, तुंडिराधिपानां, केयूरायकेरलानां, हारायपारशीकानां, मकुटायलाटानां, अंगुलीयकाय कलिंगानां कंकणायकोंकणानां निष्कायतुरुष्कानां चूडनायगौडानां तरलाय चोलानां, कांचीगुणाय पांचालानां अन्येषामपि भूभुजां वदा न्याग्रणीस्सभिक्षुः प्रादिक्षत् ॥

हस्तांभोरुहमानतांगुलिदलं विस्तारयद्दातृतां
विद्वद्भ्राजिषु तस्य तत्र सदसिन्यासस्य योगीशितुः ।
युष्माभिर्भुविपंचजन्मभिरियं भोक्तुं ध्रुवंशक्यते
रत्नानां पटलीति सूचनमिव व्यातन्वदालक्ष्यत ॥

संभावनावासिसमुन्मदानां कवीश्वराणां कमनीयवाचां ।
हल्लोहलैस्सानृपतेस्सभासीदुल्लोलकल्लोलितजालमार्गा ॥

संपत्तीस्सकलदिगंतरार्जिताया तादृश्यानेरसमहीपसूनृतायाः ।
व्यातानीत्समुचितमेषइत्यशेषैस्सश्लाघंसदसिजनैः स्सकृष्णरायः ॥

§[चन्म]

एवं समधिगतसपर्याविशेषस्सभगवान् समुत्थाय कनकासना-दतिप्रगल्भेन करुणारसमंदरेण मकरंदनिष्यंदकरंबितेन अरविंददाम्नेव वीक्षाविशेषेण च सुधामधुरिमांतर्वर्तीभिर्भक्तिरसश्लाघनभारतीभिश्चक्षिति पतिं कृतार्थीकृत्य समधिरूढचतुरंतयानोवाद्यमानानवद्यमंगलातोद्य-मंडलनिध्वानपिचंडलितब्रह्मांडभांडोदरेण त्वरमाणसामंतनरदेवकुमा-रकराधिष्ठितशुनासीरतुरगचटुलतर खुरशिखरझर्झरितधरातलविसृमर-परागकदंबजंबालितदिगंतस्तंबेरमकरटकटहेनपुराप्रधावितदंडिलोक वि-शालीकृतालोककोलाहलोद्वेजितश्रवणकुहरसैनिक(जं)*घानुपातेन नयेन धर्मइव साक्षादनुगम्यमानो जनमयीमिव उपहारप्रसूनमयीमिव उपायनमयीमिव अंजलिमयीमिव हर्षमयीमिव भूयसीं राजवीथीपरं-परामतीत्यकरधृतकमंडलुदंडमंडनै ब्रह्मवादिभिरपरिमितैश्शिष्ययतिकुलै-रुपास्यमानः प्रतिहारपरिसरं महांतं महाश्रममशिश्रियत् ॥

भक्त्या स तत्र प्रवणीकृतांगकरांगुलीभिः कलिताधरोष्ठं ।
श्रीव्यासयोगी स्मितपूर्ववाचा तमन्वजानात्सदनायगंतुं ॥

ततः

समान्याचरितः कश्चित्समान्यकृतकल्मषः ।
अत्यर्येचहृदत्यर्थं अत्यविंदुर्महायशाः ॥

ग्रामे व्याससमुद्रनामनिततस्तेनप्रतिष्ठापिते
तेनाखानियतीश्वरेण भुवनश्लाघ्यस्तटाको महान् ।
निद्रातुं सजुगुप्सितेन मुनिना पीतोपितत्सागरो
दैत्यारेरपरांबुराशिरिव यश्शुद्धांबुरुत्पादितः ॥

*[सं]

दिग्वेतंडप्रकांडस्थपुटकट(दुद)†क्षालिकाकेलिकृद्भिः
कल्लोलानां कदंबैः कबलितधरणिं कांतपाथःकलापं ।
यं संवीक्ष्य प्रमोदाद्द्रुतमवतरतः पश्चिमांभोधिबुध्या
रोध्दुं सप्ताश्वसत्पीन्प्रतिदिनमरुणो यत्र भारं विधत्ते ॥

प्रौढाःस्नातुमुपागताः प्रियतमैस्साधंतरंगावली
वेगोत्कूलितबुद्बुदैर्मृगदृशो यायामुहुर्वंचिताः ।
तास्तान्वील विनम्यमानमनसो फूत्कारबुद्ध्याच्छय
त्तीरेपश्चिमशुक्तिगर्भगलितान्मुक्तामणीन्गृह्णते ॥

यत्तीरवासनिरतैर्यतिनांसमूहैर्व्याख्यायमानमुपकंठतरुप्रतिष्ठाः
न्यायामृतप्रभृतिषु प्रचुरंप्रमेयमुच्चारयंति शुकमाणवकाश्शृतेषु ॥
आनंदमंतेवसतांवितन्वन्तरंगबाहाधृतशंखचक्रः ।
मध्वागमाख्यागमपारगंता यो व्यासयोगींद्रमिवानुयाति ॥

किंबहुना ॥

त्वंगत्तरंगावलिघोषिताशैरंभोभिराच्छादितसार्वभौ(मः)‡ ।
यस्याभ्रनिष्यंदिसमानभासः कराइवाभांति चतुस्समुद्राः ॥

तत्रांतरे सखलुकृष्णनृपोनुजस्य नाम्नाच्युतस्य नलभोजपराक्रमस्य ।
हस्तेमहीभरणशासन लक्षण नमस्तेमणिस्तबकितं मकुटन्यधत्त ॥

तस्मिन्जलनिधिवेलावधिं वसुमतीवलयं लीलया छत्रयति सति केयूरस्य निरपायचतुरुपाये श्रीमदच्युतदेवराये ॥

कृष्णभू(§)प्रतिरायुषोऽवधौ व्यासतापसमणिं ससूक्ष्मधीः ।
स्वर्गमार्गसुखसंप्रवृत्तये चेटिकामिव जिघृक्षुरागमत् ॥

तत्र समहीपतिर्भगवंतं यतिमघवंतं नमस्कृत्य विदांवरपरलोकपथाधिरोहिणीमिव तस्य महतीमाशिषमादरेणादाय प्रयाणे लीलाविषयी

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†[शुग] ‡[माः] §[मि]

कृतनदनस्य देवकोनदनस्य पुनरपि स्मारयन्नंबरौकःकदंबानि बहु-
जन्मसुकृतेन वासववास्तव्यभावमभजत ॥ तदनु तदनुजस्समग्रगुण
ग्राममौक्तिकमणिगणताम्रपर्णीसैकतायितचेतोवकाशश्शुभ दिनरणमुखा
भिमुखवन्नीपकविमतावनीपकदंबकनिरवधिविधीयमानदानद्रयी लीलाभि
प्रहरीकीलालप्रवाहप्रणीततरंगिणीसहस्रस्वयंग्रहोत्सवसुखभवानुभवचतुर
चतुरक्रुपालवाचालवीचीसूचितनिजभूमिसीमाजलधरलक्षितटिद्घटानिरा
घाटक्रीडनाडंबरक्षेमंकरमेघंकरसमयस्संततसंतमसनिरंतरसंक्रांतचक्रवाल
शैलोच्चयपश्चाधिकटकतटपरिसरकासारचिरकालशयालुकैरवकाशयसौख-
मयबिका(य)*मानयशश्शशिप्रकाशमाविष्कृतोपायचतुष्कप्रवणितशुष्क
मदतुरुष्कलुष्कराजक चूडापरिष्कारमणिनिष्क्रांत रोचिष्कलापपुष्करित
चरणपुष्करोधरायुवतीश्वरोमताचारमहीविरोधपारायणपरावनीशपराभावुक
परकामनिराश्रयमाण भगीरथपङ्क्तिरथनहुषांबरीषमरुत्तनयपरीक्षिदुन्मु-
खमहिलेदुरंतशातकुंभस्तंभसौभाग्यगभीरिम कुंभलिकायमानभुजाशिखर
मंजुलपंजरनिवासगलत्सर्वसहाशारिको नलिनासनललनाहंसिकासंसेव्य-
मान वदनकोकनदस्वच्छंदनिष्यंदमानफणितिरसपारणलोलुप कविलोक
लोलंबपृथुलभुजबलावलेपसंदीपितपूर्वदेवनंदीकरणकांदिशीकपुंरदरपू [
] यणपारायणनारायणचरणस्मरणांकूरणपंतूपकरणपकोन्मेष
श्रीमदच्युतदेवनृपतिरधि(कम)† धिकां (नासीनमासी)‡[ ]
तारिरासीमांतवमन्ति(शा)§मशासीत् ॥ संखेसंखेलभाजःप्रतिभटपरभूपाल
कोटीरकोटीवल्गत्खड्गा [ ] गान्विनोरंचितमय [
] त्यक्तां वैजातभंगौर्विपुलभुजबलैर्वैरिभिस्तेतु-

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*[म्य] †[का] ‡[सीमानंनाशि] §[देश]

शस्त्रैस्सताधिर्मैपितृमृत्युरुरिव यंत्रासांत्वानो [ ] कृपा-ण्यादोर्वल्लीपद मरणसंप्रतिभटक्ष्माभृत्कीर्तिश्रीराशि बहुलक्षणदयासंपन्न क्षोणींद्रान् समितिशतधाखंडितभूपयोभिः पुनरपि समयोजतियः ।

संग्रामवर्षसमये मदीयो वर्षानसृग्बिंदुवलारिकोपान् ।
तत्रापि विद्युत्प्रसरे [ ] पांतं करवालमेघः ॥

शत्रूणां शरणं रणावनिषु यः पाणौकृपाणौजसाश्रस्तानां निजहस्ततोस्तधनुषां धिक्कोटिघाटि [ ] ना विवराणिवारु-घटागण्यान्यरण्यानि वा सिंधूनां सलिलानि वा तृणमणिप्राग्रासकर्माणि वा । तेनाजाधिराजपरमेश्वरेण नरसनरपाल [ ] परम भागवत विनयवितरण पराक्रमादिभिर्गुणैः पूर्वातिशयाल्डराश्रीमदच्युत महाराजेन स भगवान् व्यासतपोनिधिर्विसभजक महापूजनविशेषं कंचकपालं पर्यपू (जता)‡ ततः कदाचन तत्र भगवतो व्यासतापसस्य चित्तानुवर्तकः प्रियतमशिष्ययूथनाथो दुस्तर [ ] राशिना चिकायमान शेमुषीविशेषोद्राघिषु वादगोष्ठीपराजित परानुष्ठित चर्वण विधिपरिणाकिरणमाणिस्फुटित च [ ] लसुधाद्रवालेपायित वितरणयशः प्रकाशस्वयंवरपतिस्सुधानताया विहारभूमिर्विनयस्येव जननोवेदस्य भारत [ ] परिज्ञानस्य सहचर [ ] स्साहित्यलक्ष्म्याः शाणोपलस्समाधिरत्नस्य वंशकांडोमाधव भक्तिमुक्तायाः निर्व्याजपरो पकारपारायणः नारायणयतिः क्षीरकल्लो-लितकल्लोलमल्लं मल्लपरंपराक्षालिका केलिलालितोपशल्येक गिरिशेखर मुररिपुमुखकमलवपापरिमलगर्वललितैरसहाय सहकारमूलवासरसिक

‡[च्यत]

वलयांकपद [ ] रुहारविरहमाणसुरसरिद्रुमनिशिकर निर्वर्तितहारभरणप्रयोजनैः कांचीपुरगंधवहस्तनंधयैरपजितोपवनतरुमंड लैर्मंडितजनपदमंडने सकलागमकलाव्याप्रुतिकुशलकोविदकलानिराकृत द्रुहिणपुरदुरहं श्रीमति गोविंदतीर्थपुरनामनिर्मिताग्रहारे वास्तव्यकुटुंबिने महोत्सेधवत्सकुलवेतंडघंटामये सोमनाथकवयेशिष्यमुखेन प्रविलसदा वर्तमिव करुणापयः प्रवाहस्य, कनकताटंकमिव क्षेमाधिदेवतायाः, परिपूजनीयमाशीः (पा)§त्रं प्राहिणो* [ ] अथ विविध महाराजलोक विशेषपूजनप्रकटित पांडित्यमहिमभारएव नानादेशसं चरमाणान्निवृत्तमात्रो महामणिमंटपमध्यभागाधिरूढः परिसरवर्तिनो बहुश्रुत्यं परिणतरसिकभावभाजःकोविदकुंजरान् स्वेनकृतंनाटकप्रकरणं श्रावयन् स सोमनाथकविरपिशुभं यौदिने तेन महापुरुषेण गुरुशिष्येण प्रतिपादितं तदाशीः (पा)†त्रं सबहुमानमादाय स्वयमेव वाचयन् वाचयित्वा कदाचन विदग्धैः नानादेशादागतैर्व्याकरणनैपुणी समु- द्रहीकृतफणिनायकाचार्यैर्विविध झंकारपद्धतिमर्मशताभारवैवधिकैश्शि- ष्यैर्विद्वाद्भिः परितस्समुपास्यमानस्य तत्र भवतः स्वामिनस्सन्निधौ प्रासंगिकेन पथा, सतिगणनेयति कविकेसरिणां विशेषेण सोभगतश्रवण सरणिमवतारिता भूत्तावकीनावैदग्धीतस्मादालोकनेनामिघलक्षतक्षत स्वामिनश्चरणकमल स्वेनं भवता त्वरितमागंतव्यमित्येतावंतं गुरुलेखा सिद्धां(त)‡ नेदा(प्य)§सां विदुषां निवेद्य मोदमानेनमनसा चिंतामेव मतनिष्ट ॥ अहो वाचामगोचरशिष्यपरमाणौ मयि नारायणतपोनिधे- र्महानयं वात्सल्यभारः इदं खलु, महापुरुषतायारूपं । यदसन्निधानेपि

§[प] *[त] †[प] ‡[त] §[य]

महतां स भासमक्षमपरजनकौशले यस्य महितं यानमुद्घटनं । नैसर्गिकीखल्वेतादृशीप्रक्रियामहाप्रकाशस्य पुरुषस्याप्यनिमित्ताप्यविस्मयनीया खलु जगदाह्लादानकार्मठीसुधांशोः । निस्सहा अपि महांतस्समाधेरपि परोपकारमेव खलु परमाचारं विदंतीति ॥

शिष्येणाथगुरोश्श्रमंत्रमहता देदीप्यमानस्सदा
तेनाशुप्रसरद्गभीरफणिति श्श्रीसोमनाथः कविः ।
काले कंदलदीप्रसालकलिकाजाले शुभंयौ दिने
वीथीवेल्लिततुंगकेतनलतां विद्यापुरीं प्राविशत् ॥

तत्र सपरिच्छेदैः कतिपयैरनुगम्यमानःसंगजसार्वलौकिककीर्तिकेतककलिकाप्रवर्तितानपायप्रावृषेण्यसंपदवतारस्वप्नसमयप्रकटित समग्र सन्निधानप्रसादवेदः प्रधानावरोधविश्राणितमाणिकेयूरभूषणधारण समेधमान चतुर्विनयकवितानिताखंडपांडितीशाश्वतशिबिकाधिरूढ प्रतिभट टंकपाटनपुटत [ ] दुर्वादवादद्रुकतावरिदुपघ्नक्तिताधिषणाहंकारो नैसर्गिकानन्यसुलभसौजन्यसंवहनगुलिकासमार्जितहृदयासकसुवांतिलोकलालितचरितसोमनाथकविसुधाधिदेवताशिरःकंपन संपादन कार्मठाधुर्याणमाधुरीतिलकितफणितिभिरवतंसिनरसनांचलाभ्यां स्वतिर्बिंबाभ्यामिव शुभगुणाभिजाताभ्यां कविभ्यां साकंप्रश्रयेण नमस्कृतः पूर्वं तन्नारायणयोगिपुंगवं पुरोधाय व्यासतपोधनस्य विश्वपावनं मठद्वारमुपासीदत् ॥ तावत्सनारायणयतिः प्रथमतः प्रविश्य तस्मै भगवते व्यासतापसाय सविनयं व्यजिज्ञपत् ॥ स्वामिन् भगवदनुकंपनीयशिष्यकुलावतंसश्चतुरशीतिलेखिनिनिरंतर विलेखनक्रियाक्षममुज्जृंभणवागुंभनवैभवस्यतादृशस्सोमनाथकविर्भवदीयचरण सरसीरुह-

सिषेविषया समागतत्यांतेवसतःन्ययुंजं तस्सेवायै भगवत्पदोदवसदो विद्वन् कवींद्रयतिनां ते वसता निवेदितवता स्नेहात्पुरस्कृत्य आनीतः प्रथमं विलोक्य चरणौ व्यासस्य योगीशितुर्दृष्टःस्वां सफलांव्यधत्त युगलीं.श्रीसोमनाथः कविः । यदीयाबिरुदावलिरेवं भुविजागर्ति । जगति परिभ्रमंति ये लीढालीढव्याकरणैकदेशाकाश लेशावलोकनमात्रा दुपजायमानया विकचधिषणया विद्रामवविद्राव्यवहारव्यापारेणसमवि- ततचिंतासतापंनृत्तचित्तौ बहुदिवससमाहितैःकतिपयपदैर्गद्यं वा पद्यम- परिसमाप्तमारचय्य बहुप्रबंधकर्तारवाश्रुप्रसरेण पामरान् भ्रामयंतं रीतिवृद्धाभ्रमातं दधाना विलसितप्रतिभां सभां विदुषां प्रविश्य साहसादायपाकैश्शोकैर्मुखरमुखरंद्राक्श्लाघयद्भिरिव शिरःकंपेन परंपर मिंगितज्ञैरधिकैः पाणिनीयैर्विडंबमानास्तुशब्दनवमालिकाकवयः तेषा मसौराजयतिप्रतीत श्श्रीसोमनाथकविलोकनाथैः । देव्याः गिरां जन्मदिनं यदीयं विधातुरासीद्विरहैकहेतुरिति यत्पितामहस्य सकल भूतलप्रतीतसप्तविंशतिनाटकप्रकरणप्रबंधमणिदर्पणप्रतिबिंबित वाग्देवता नुरागस्य षड्दर्शिनीप्राड्विवाकस्य समनुष्ठितसदाचारसप्राणित सकल स्मृतिवचनाभिधेयस्य यज्वरभास्करपौत्रस्य देवराज सोमपीथिकुमारस्य भट्टगयामूर्ति भास्करस्य जगद्विजयपद्यमिममेव सूचयते ग्रामान् बुक्कमहीपतेरपि गयामुक्तं सुत्राणतः कुप्यंगाढपतिर्गजान् गजपते र्वेंकेश्वराद्वाजिनः रत्नच्छत्रकलां च चामरवतीमांदोलिकां कांचनीं लब्ध्वारायविभाटतो हरिहरान् किंभास्करो वांछति ॥ यज्जननी पितामहः कालमेघाध्वरिपुत्रं निर्विघ्नतादूयमानतातचरणमनःप्रमोद विषयद्वात्रिंशद्वर्षदेवसिद्धोपि मानयताग्रेसरविविक्तसौधतल धूल्यक्षर

परिचयादारभ्य सद्यएव सर्वश्रुतिसागरपारदृश्वत्वमादिश्य पृथग्विधसप्त तंतुक्रियाप्रबंधपरितर्पितैरमरगणैः अगणेधिकृतेनाखंडश्चंद्रमसाराकाश्चकर निशिदिनिन्मिकलाः । तादृश स्सकविवराभ्यामवरजाभ्यामलंकृतपार्श्व भागमुपसृत्य सरभसं नवचित्रकंबलशेखरितशिखरभागे महास्थानमंटप मणिवेदितलेनिषेदिवान् स्वकर्तृकाणि शास्त्रप्रमेयजालानि समंतादुप- न्यसद्भिः शिष्यवद्भिर्वालकिल्यैर्वासराधिकामिव वर्धयतोपकंठे शुचिमति र्धनवीरतुंदिभेन कुरुविंदमणिकंदलसंदानितेन तीर्थनारायणेन वदनराम णीयकपरीक्षिततया सेवितुं ससंभ्रमवात्सल्यः मकरंदपूरितेननलिनेनेव देदीप्यमान पार्श्वप्रदेशः प्ररोहितानुरागभारेणेव लोहितेन समागतेन सरस्वतीसरित्तरंगेणेव कोमलेन काषायवसनखंडेन समालिंगितवपुषं विकासविशेषप्रकाशितेन निरतिशयकरुणाप्रसादेन विलोचनेन महांतं वात्सल्यभारममर्यादयंतं भगवंतं व्यासयतिकेसरिणं शतकृत्वश्चरणार- विंदयोरमंदभक्तिरवंदिष्ट । वृद्धाय निजनिदेशाम्रेडनवशेन विहितास- नोपवेशं तं कवींद्रं सभगवान् मधुरहासिनक्रिरणक्रियोगांकुरतरलिता नरया वाचाकुशलंप्राक्षिपत् ॥ अये मेधुर [ ] ताकुटुंबिन् वत्स सोमनाथकवे कारुण्येन कमलासहायस्य वर्धसेकिमव्याहतेन मंगलेन । इत्थंकारमादरपुरस्सरेण क्षेमानुयोगेन कृत [ ] तजसेनलाभ स्सकविः स्वामिन्भगवतः कटाक्षवीक्षणघटीयंत्रप्रवहितकरुणासलिल धारासेकानुबंधकिसलयितक्षेमारामसीमस्य जनसविधभूसंचारगोपिकथं- कारंस्मृतिकल्याणेतरकार्णि इति विज्ञाप्य तद्विषयकमिदं पद्यमहरित् । वादनिपुणैर्मंदानिलराजिक्षौमनिर्मितसुधायितकीर्ते हासभूतसकलाहित विद्वन् व्यासतापसमणे विजय(सि)* । आकर्ण्यहर्षमाणेन तेन भगवता

*[से]

श्लाघाशिरःकंपनैरनितरसुलभैरुपलालितस्सकविः प्रत्यहं प्रदर्शितेषु बहुविधकलावधानपांडित्येषु प्रतिपादितैः पारितोषिकविशेषैर्बहुमान्यमानस्तत्रैव वासराणिकतिचिदवात्सीत्। अथ जातुच्चित्रैस्सुरभिलमंडले गगनपथचंक्रमणलीलया पंचषानपनीतघटिकाविभागानाखिलमेषसंविधिमशेष इति महत्तीमाख्यानिकामधिरूढस्यागणनीयानुभवैर्योगिभिरंतेव सद्भिस्सनकादिभिस्सरसिजासनस्येव संसेव्यमानस्य नानादिगंतरादुपजिहीर्षया समानीतैरपरवसुमतीपतिभिः प्रणामाक्रियाप्रवाणितकनकमौलिशिखरमौक्तिकनिकर निर्विशेषित चरणनखमाणिलेख कनकरसपारावार यशेभिरालंकारिकैश्च वाणीनिराकृतपतंजलिप्रायैः पाणिनीयैश्च विवाद विनोदवशंवदताचंडिमकंडूलजिह्वाप्रह्वीकारमात्रशिक्षित विपक्षपक्षयातिकैर्नैयायिकैश्च निरंतरसप्ततंतुक्रियासंतति संतत[ ] धापित पुरुहूतपुरोगमसुरनिकरचिरविरहविधुर विबुधयुवतिजनविधूतकर्णावतंसकैश्चनवरसबंधुरबहुलप्रबंध प्रणेतृभावसहजपांडित्यैरवकुंठमतिभिःकंठीरवैश्च बाहाटवचनानुलोचनविवेचनेन धन्वंतरिज्ञानेयभाग्भिः षड्भिश्च करबदरायमाण कालत्रितयविज्ञानावज्ञातसुरासुरगुरु[ ] ज्यौतिषिकैश्च संमुखीक्रियमाणचरणमाणिपीठस्य भगवतो व्यासतपोनिधेस्समक्षं तत्कटाक्षवीक्षाप्रसादसूचितानुमतिस्ससोमनाथकविः अनतिसमीपवर्तिनौ परस्परोपमेयसुषुमाकारावतिमधुरशालीरवाग्भिःपरतंत्रित सामाजिकश्रवणपुटौ कंबुकंठकलकंठनामानौ पाठकौ तदीयपावनचरितकोरकितं सकलविबुधगणश्रवणाभरणं निरुदाहरणमुदाहरणमपारयत्। तदा तदाकर्ण्य भगवान् संमोदवशंवदहृदयश्लाघमानानां सर्वेषामपि तेषां सभास्ताराणां ततः कदाचनक्षीरकल्लोलिनीकल्लोलमल्लपरंपरा-

लिक्षालिकाकेलि [†] लितोपशल्यकारिगिरिमुररिपुमुखकमल वपापरिमलपारणगर्वदुर्ललितैः असहायसहकारमूलवासरसि कव [ ] कपर्दिकुहरविहरमाणसुरसरिदूर्मिशीकरारववीचीनिर्व-र्तितहाराभरणप्रयोजनैः कांचीपुरगंधवाहस्तनंधयैरुपजीवितोपवनमंडले तुंडीरजनपदमंडनेसकलागमकलापव्याकृतिकुशलकोविद्गनिराकृत द्रुहि-णपुरंदराहंकारे श्रीमति गोविंदतीर्थपुरनामनि महावास्तव्यकुटुंबवत्स कुलवेनं [illegible] वेधोंतःपूरिका-विश्राणितमणिकेयूरभूषणधारणसमेधमानचतुर्विधकविताविलासस्ससोम-नाथकविस्तस्य भगवतो व्यासयोगीश्वरस्य विश्वपावनमठाश्रमद्वार मुपासीदत् ॥ यत्पिता सकलभुवनप्रतीतसप्तविंशति नाटकप्रबंध्य भावमणिदर्पणप्रतिबिंबित वाग्देवतानुरागस्य षड्दर्शिनीप्राड्विवाकव सदाचार संप्राणित सकलस्मृतिवचनाभिधेयस्य यज्व भास्करस्य पौत्रस्य देवराजसौमवीथिकुमारस्य भट्टरायमुक्तिभास्करस्यादिग्विजय पद्यामिदं ग्रामानिति पिताजननीपितामहः कालमेघाध्वरिपुत्रनिर्विघ्नता-दूयमान तातावचरणमनःप्रमुमोदयिषया त्रिंशद्वर्षदेशीयः अजनि व्यासयोगी सूक्तिं तेनाकांक्षं तल्पजल्पं परेतां । लीलांबोधौ नीरधौ गंधलालां पातुं लालसाः किं भवंति ॥

॥ इति सोमनाथकवि विरचिते व्यासयोगिचरिते षष्ठोल्लासः ॥

॥ श्रीपतये नमः ॥

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†[विलासक]

APPENDIX.

(From the Mythic Society Journal, October 1924)

VYASARAYA, THE HINDU UNIVERSITY AT VIJAYANAGAR AND SOME SUBSEQUENT HISTORY.

By B. VENKOBA RAO, ESQ., B.A.

New light has been thrown on Vijayanagar History by a palm leaf manuscript in Nagari characters which was found with the family of a Brahman priest of the Madhwa community who worships at Tirumakudlu in the Mysore District at the Brindavana of Sesha Chandrikacharya who was a Swami of Sri Vyasaraya Mutt, the present head-quarters of which is at Sosale in the Mysore District near Tirumakudlu. It was known for a long time that the manuscript was there, but as it is the only manuscript of the work so far known, the family who had possession of it was unwilling to part with it. Recently however it became possible for me through the exertions of Mr. M. Srinivasa-murthi, Sarvadhikari of Sri Vyasaraya Mutt, to obtain the manuscript for examination. The manuscript being not in the Devanagari but in the Nagari characters which are rather unfamiliar now-a-days, I had to obtain a skilled reader to read the manuscript. As the style is highly ornate and descriptive like the style of Bana and as the incidents described are not familiar, I had to devote my scanty leisure for many days in a period of over a month personally to examine the historical references in the book. Luckily my labours were richly rewarded and the manuscript* is now in

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* If any readers of this book can secure other copies of the work they are requested kindly to send them to the publisher who will arrange to get the manuscripts used for purposes of collation and supply printed copies to the owners of the manuscripts.

the hands of Mr. M. Srinivasamurthi, the Sarvâdhikari of Sri Vyasarayaswâmi Mutt, who is making arrangements to publish it.

2. The manuscript is entitled "Vyasayogi Charitram", *i.e.*, "The Life of Vyasayogi" and consists of six Ucchvasas or chapters. It is a work in Champu style and is in both prose and verse. In the first chapter, the author makes obeisance in verse to the ten Avatars of Vishnu, praises Kalidasa and Bana and says that he is attempting to write the life of Vyasayogi according to his capacity only, as it is impossible for him to do full justice to a life full of incident of a scholar whose learning was of encyclopædic range. The story begins by narrating how the Devas go to Vedavyasa and ask for succour, as real knowledge has disappeared from the world. Vedavyasa promises to send Madhwacharya again into the world. In the second chapter, a Brahman couple of Bannur in the Mysore District are described. They feel keenly the absence of children and pray to God. Vedavyasa in a dream offers progeny to the lady giving her a gold plate full of light and points a sage Brahmanya Thirtha as the person through whom the desire for children would be gratified. Soon after, the ascetic Brahmanya Thirtha appears and being pleased with the devotion of the couple, gets a sacrifice made in fire and gives three morsels of consecrated food to the couple and promises them three children. The last child will be a son. Brahmanya Thirtha desires the last son to be given to himself and returns in due course to Channapatna, near which place his hermitage lies.

3. In the third chapter, the birth and education of the hero of this biography are described. Brahmanya Thirtha claims and obtains this boy in due course. The boy who

is well educated in all the humanities of the time studies under Brahmanya Thirtha for some time more. Brahmanya Thirtha seeing the intellect of the boy and considering that he is fit to be ordained and to fight and win over unbelievers gives him Sanyasa and confers on him the appellation of Vyasa.

4. In the fourth chapter, Vyasa, after remaining with his Guru Brahmanya Thirtha for some time, starts on a tour. He visits many places in India and comes to Kanchi. Then he goes to Mulbagal and stays there a long time studying under the teacher Lakshminarayana Muni otherwise known as Sripadaraya. Sripadaraya then advises Vyasathirtha to go to the Court of Narasa who had then recently begun to rule the Penugonda kingdom. Sripadaraya advises Vyasathirtha that in the interests of the good of the country, Sanyasis may live in the capitals of kings. Vyasathirtha takes the advice of his Guru and goes to Penugonda (Mahachalapuri). King Narasa is very cordial. Vyasathirtha spends a long time in Penugonda expounding philosophy.

5. The fifth chapter begins with a description of Vijayanagar. When the emperor Narasa enters Vijayanagar, he pays homage to Vyasathirtha. All the learned men of India come and hold a disputation and Vyasathirtha comes out victorious. He is honoured by the emperor Narasa and himself honours learned men with valuable gifts. The emperor Viranarasimha, the son of Narasa, succeeds Narasa and treats Vyasaraya with reverence asRama treated Vasishta, the Guru of Dasaratha. Vyasathirtha composes the works Tatparya Chandrika, Nyayamrita and Tarka Tandava. Then the Emperor Krishna Devaraya succeeds Viranarasimha. A fully deserved eulogy of Krishna Devaraya is given.

King Prataparudra of Kalinga sends a work on philosophy for criticism to the Emperor Krishna Davaraya. Krishna Devaraya gives it to Vyasathirtha and is agreeably surprised at the quick and sound criticism offered by Vyasathirtha.

In the sixth chapter, Krishna Devaraya seats Vyasaraya on a golden throne and makes an *abhisheka* to him with all kinds of precious stones. After this bath, Vyasaraya makes to the learned men present profuse gifts of the gems showered on him. The spectators observe that Krishnaraya was indeed the worthy son of Narasa who had done a similar *abhisheka* before for Vyasaraya.

Krishna Devaraya after being purged of his sins by this *abhisheka* is highly successful. He confers a village on Vyasaraya where the latter builds the famous Vyasasamudra tank. This tank is in the Madras Presidency close to the border of the Kolar District.

6. Krishna Devaraya then takes the blessings of Sri Vyasaraya and departs to heaven. Achuta Devaraya, the brother of Krishna Devaraya, succeeds. Vyasaraya continues in Vijayanagar holding discourse with many learned men. Narayana Yati of Kudli Akshobhya Thirtha Mutt introduces Somanatha, the author of the present work, to Vyasaraya and Vyasaraya says in Sanskrit: "My dear boy, poet Somanatha, are you in unbroken prosperity by the grace of the Lord of Lakshmi?" Somanatha remains in the Mutt of Vyasaraya and shows his writings which are admired. Somanatha describes himself as belonging to the Vatsa Gotra. He belonged to the family of Yajva Bhaskara. Yajva Bhaskara's son was Devaraja Somapithi; Devaraja Somapithi's son was Bhatta Gayamurti Bhaskara. This Bhaskara had several gifts from the kings Bukka and Hari-

hara. Somanatha describes himself as one versed in the four kinds of versification and one capable of keeping eighty-four pens working at the same time.

7. Vyasaraya is known to have sat on the throne of Vijayanagar ; yet the vivid description of the sixth chapter of this book is a revelation. All the available historical particulars will be discussed in the Introduction to the Vyasa-yogi Charita when it is published. But it may be stated here that the evidence fairly points to the following conclusions :— (1) That the Kuhuyoga during which Vyasaraya sat on the throne of Vijayanagar according to tradition, corresponds to the period that ended with the Raichur battle fought on 19th May, 1520 A.D. according to Sewell ; (2) that the privilege of displaying the green flag on a camel which the Vyasaraya Mutt even now enjoys originated in the Hindu-Moslem amity that followed the great battle of Raichur, and (3) that Vyasaraya was at the head of what was practically a Hindu University in Penugonda and Vijayanagar for a period of about fifty years from about 1487 A.D. to 1539 A.D. when Vyasaraya entered Brindavana on the island in the Tungabhadra.

8. Brahmanya Thirtha transferred his Mutt to Vyasa-thirtha in the year Sarvajit according to accepted tradition and Vyasathirtha then went on pilgrimage. A few years later Brahmanya Thirtha departed from this life about the year 1475 A.D. after a great famine leaving his Brindavana to the care of Sridhara Thirtha from whom the Brahmanya Thirtha Mata at Abbur is descended. Sripadaraya must have entered Brindavana before the end of the fifteenth century before his student Vyasaraya sat in state in Vijaya-nagar in Narasa's time.

9. Krishna Devaraya, the greatest emperor of Vijayanagar, is to this day remembered with affectionate pride in the Telugu country and the works of the Telugu poets whom he patronized keep his memory green there. We in Mysore have no less reason to be proud of him. He was a Kannada Sovereign. He was a son-in-law of a Prince of Mysore and he was the disciple of the great Guru Vyasaraya of the Mysore country who achieved a continental fame and whose works are still a living fount of thought and inspiration to students of Indian philosophy.

10. The influence of Vyasaraya at Vijayanagar and on Hindu thought in the whole of India was not less than that of Vidyaranya who died about a century before Vyasaraya sat in state in Vijayanagar and received the homage of King Narasa. Vallabhacharya and Chaitanya were younger contemporaries of Vyasaraya. Chaitanya took Sanyasa from an ascetic of Vyasaraya's line. Vallabhacharya was honoured in Krishna Devaraya's Court in an assembly in which Vyasaraya presided. Kavi Karnapura of Bengal refers in his *Gouranganmdesa Dipika* to the works of Vyasaraya as the Vishnu Samhita. Vyasaraya was the Guru of a distinguished galaxy of students Vijayendra, Vadiraja, Lakshmikanta and others, who, by their works and students, kept bright the firmament of Indian philosophical thought for a long time after he himself disappeared. Till the middle of the seventeenth century and so long as the last kings of the Vijayanagar line and their feudatories of Tanjore and Madura ruled and the old order of things still continued, support and criticism of Vyasaraya's works continued to be the occupation of the learned in philosophy. Madhusudana Sarasvati, Appayya Dikshita, Vijayendra Swami, Tarangini

Ramacharya, Brahmananda Sarasvati and Vanamali Misra are scholars famous in this field of thought.

11. By the time that the last traces of the Vijayanagar empire were disappearing, Shahji by his conquests and by the aid of his principal minister, Naro Pant Hanumante, a Madhwa scholar and financier trained in the school of Mallikamber, connected Tanjore in thought and outlook with Maharashtra and with the neighbourhood of Bangalore in the Mysore State. Sivaji then came into prominence and Raghavendra Thirtha who has commented on Vyasaraya's works and lives to-day in the love and reverence of people, remained for a long time in Kolhapur in the centre of Mahratta thought and influence. Raghunatha Narain Hanumante, the son of Naro Pant, became the Amat Pradhan of Sivaji and it was he who, by his negotiations in the Golkonda kingdom, made it possible for Sivaji to undertake the tour of pilgrimage in Southern India after his coronation. Sivaji returned through Bangalore to Maharashtra in this tour. Janardana Pant Hanumante, a brother of Raghunatha Narain Hanumante, was the Samant Pradhan of Sivaji. After the death of Raghunatha Narain Hanumante, Sambhaji advanced his brother Janardana Pant Hanumante to the position of Amat Pradhan. Janardana Pant Hanumante was in the council which declared Rajaram regent in A.D. 1689. After Janardana Pant Hanumante died, his son Thimmoji Raghunatha Hanumante was raised by Rajaram to the rank of Pratinidhi. Grant Duff gives further particulars in his *History of the Mahrattas.*

12. The Mahratta power rose and declined as the Vijayanagar power had risen and declined ; and the centre of Indian philosophical thought which accompanied the centre

of Hindu political influence shifted, especially after the fall of Seringapatam and still more after the fall of the Peishwas, to Mysore where the headquarters of all the principal Mutts are located. His Highness Sri Krishnaraja Wodeyar III and Dewan Purnaiya were the patrons of the Indian learning of their time. The thinkers and pontiffs of the Madhwa school of thought which believes in the reality of the world and of effort and progress, moved their headquarters from the time of Madhwacharya in the thirteenth century from country to country in India as conditions changed, receiving support even from the adherents of alien faiths on account of the love and reverence they commanded in the country from the mass of the people. The history of these thinkers and pontiffs is a history of the culture and thought of later India in the South including Maharashtra. If we have to understand the problems of modern India aright in this sphere of culture and thought, we have to study the history of these pontiffs and the works they have left behind, because these pontiffs lived and moved among the people and won their respect and love in transition times and they live even to this day in the realm of Indian philosophical thought; and the problems of society, culture and thought which they had to solve are not, after all, far different from the problems of our transition times to-day. This history has yet to be explored and studied in detail.

NOTES.

A

Professor Venkatesvara Iyer of the Mysore University has kindly drawn my attention to the following stanza of the third Ashtaka of the *Sripādarājāshtaka*, as probably giving a clue to a date :—

जित्वानीतं नृपेण प्रबलगजपतिं कंकणद्वंद्व ; मेकं ।
यस्मै दत्तं मनोज्ञं ; तदनु नरपते र्भोगनार्यै ; निशायां ।
यद्रूपश्श्रीरमेशः परिजनसहिते जागरूके द्वितीयं ।
दत्तं भूपालमौलौ पुनरपि तददात्सोवतान्मां यतींद्रः ॥

(*Stotra Mahodadhi*, First Part, page 413.)

I have consulted Rao Bahadur Mr. R. Narasimhachar and the meaning of the stanza appears to be this :—

"The king defeated the Gajapati and brought two bracelets. One bracelet the king gave to Sripadaraja and the other to a sweetheart. At night, God in the form of Sripadaraja, appeared before the king, when he was awake and surrounded by servants, and returned to him the bracelet given to Sripadaraja. May Sripadaraja of this miracle protect me."

The king referred to in this verse cannot be Krishna Devaraya and the conquest of Orissa cannot be that of 1515 A.D. It will be seen from the Introduction in this book, that 1515 A.D. is too late a date for Sripadaraja. The bracelets referred to in this verse are perhaps included in the presents mentioned in the following verse of the *Saluvabhyudayam* at the end of the fourth canto :—

अथ शरणगता हतावशिष्टैः सहसुभटै स्सहसार्पितोपहारम् ।
आहित मधिकदीनमन्वगृह्णात् कलितदय स्सकठारिसालुवेंद्रः ॥

2. It is probable that these presents were given by the Kalinga king to Saluva Narasimha I, soon after the period thus described by Dr. Krishnaswami Ayyangar under the heading 'Narasimha's move northwards' in his *Little Known Chapter of Vijayanagar History* :—

"In 1475-76 (A.D.), we find him (Saluva Narasimha I) strongly posted in Rajahmundri as against the Bahmani Sultan, when he invaded Rajahmundri in consequence of an invasion of the Telingana coast by the king of Orissa. In spite of the much vaunted boast of the *Burhan-i-Maasir*, Narasimha was able to hold his own both against the Gajapati and the Bahmani kings."

In this view, the following verse in the fourth canto of the *Saluvabhyudayam* probably refers to Kondavidu :—

हतावशिष्टैश्च गजैरगात्पुरं कलिंगराजो युधिखंडितादरः ।
स शैलदुर्गं तपनाध्वरोधकृत् विशालसालं बहुयंत्रसाधनम् ॥

That Kondavidu had been taken before by Narasimharaya is mentioned by the *Burhan-i-Maasir*, when describing the exploits of the Bahmani Sultan in 1480 A.D.

After taking Kondavidu (शैलदुर्ग), Saluva Narasimha I probably went to Rajahmundri, as stated in the *Burhan-i-Maasir*. It is likely that Narasimha kept aloof in the battle between the Bahmani Sultan and the Orissa monarch, and later, returned to Chandragiri making peace with the Orissa king, after the receipt of presents as stated in the *Saluvabhyudayam*. It is likely that Kondavidu which was taken by Narasimha in this campaign was retaken by the Bahmani Sultan in 1480 A.D., as stated in the *Burhan-i-Maasir* already cited. If so, the loss of this fortress probably weighed heavily on Narasimha's mind, so much so, that he left it as an injunction on his successors to retake it. (See

the *Chronicle of Nuniz* pp, 307 and 308 of Mr. Sewell's *Forgotten Empire.*)

3. In the *Saluvabhyudayam* in the third canto, before the Kalinga expedition, the Prime Minister says to Saluva Narasimha I :—

अयमवसर एव जैत्रयात्रा मनुपमपौरुषवारिधे विधेहि ।
समुचित समयोप्तबीजरीत्या प्रकृतमिदं फलवद्भवेत्प्रकामं ॥
शिशुरय माचिरागतप्रतिष्ठः श्रयति न मूलबलं स्थिरावलंबं ।
इति किल भवतो निरस्तशंकं नृपतिकुलं निखिलं निरुद्यमं यत् ॥

"Your forces are dis-spirited on account of your youth. Now is the time for you to show your valour and go on a conquering expedition. This is the sowing time when effort will lead to a rich harvest."

Dr. Krishnaswami Ayyangar apparently interprets these verses as meaning that Saluva Narasimha I proceeded on the Kalinga expedition immediately after his accession. The following is a passage from the *Little Known Chapter*, from under the heading "Narasimha's move northwards":—

"Having beaten back Kapilesvara he returned to the south, made a progress through his dominions to see that all was right, and went up to the Telingana frontier at the time when Kapilesvara's vaunted invasion of Kanchi was undertaken some time after 1457, the year of death of Sultan Alauddin II."

It appears to me, on the other hand, that the verses in the *Saluvabhyudayam* may be understood in a different sense, remembering the tendency of poets to pass lightly over unpleasant periods and to linger with pleasure over bright periods of history. It is probable that some years after the accession should be allowed for the troops having become dis-spirited (निरुद्यमंयत्) and for a proper opportunity having

occurred (अग्रमवसरएव). The Kalinga invasion that occurred soon after the accession of Saluva Narasimha I, does not appear to have ended with complete victory for Narasimha's side. Para 56 of the Madras Epigraphist's Report for 1906-07 quoted by Dr. Krishnaswami Ayyangar, in the same context as the passage now quoted, shows that there was confusion caused by the king of Orissa and that festivals consequently ceased for ten years previous to 1472-73 A.D. in the Siva temple at Jambai in the South Arcot District.

Under the heading 'Inscriptions confirm these conclusions', Dr. Krishnaswami Ayyangar himself says in the *Little Known Chapter* :—

"Up to A.D. 1467 grants in which his (Narasimha's) name occupies a prominent place are found only in North Arcot and Kolar Districts. In the seventies they extend from Tirukoilur to Nagamangala, A grant dated A.D. 1481 at Kankanahalli refers to our Channapatna province."

It will be seen, therefore, that the Kalinga expedition of Saluva Narasimha described as a victorious progress in the *Saluvabhyudayam* should have been in seventies of the fifteenth century, just before the time of the reference of the *Burhan-i-Maasir* to Narasimha at Rajahmundri. I have already said elsewhere (see paras 82 and 102 of the Introduction) that the progress in the south of India should have been after 1476 A.D. Dr. Krishnaswami Ayyangar in the *Little Known Chapter* under the heading 'Criticism of the Theory', refers to the records saying that Mallikarjuna and Dhanayaka Thammanna were "ruling in happiness in Penugonda in connection with the administrative business of Narasinga". This may merely mean that Narasinga was then a minor or an inexperienced young man and that

Mallikarjuna was helping him. Dr. Krishnaswami Ayyangar under the heading 'Virupaksha possibly a usurper', in the *Little Known Chapter*, says :—

"What then is the significance of Mallikarjuna and his Danaik Thimmanna's move to Penugonda on the business of Narasinga's kingdom? Was it jealousy of the rising power of the chief, or was it the suspicion engendered by incapacity at Headquarters? It may be either or both." A third alternative will be seen from the above discussion to be possible--namely, the minority or youth of Narasimha and the peril to his kingdom from the invasion by the Orissa king Kapilesvara. Dr. Krishnaswami Ayyangar has observed that the earlier inscriptions of Narasimha acknowledge the suzerainty of Mallikarjuna, and it is Virupaksha's name that appears but sparingly afterwards.

4. The verse of the *Sripādarājāshtaka* quoted in the beginning of this note may, in the light of the foregoing discussion, be taken to refer to an incident of circa 1476 A.D., after Saluva Narasimha I had returned from Kalinga. This agrees well with the conclusion in the text of the Introduction (see para 90).

B.

It will be seen that Somanatha in his Introduction invokes the blessings of the Ten Avatars of Vishnu. The Buddha is not one of the Avatars so contemplated. Some scholars think that the omission of Buddha by Somanatha from the ten Avatars is an indication that Somanatha was not a Vaishnava. Again at page 68 of the Sanskrit text, Somanatha says, speaking of Krishna Devaraya's time, that all Brahmans placing their faith in Vishnu.

obtained the emancipation known as having a Form similar to Vishnu, and had marks of the conch and *discus* on them :

अक्षीणलक्ष्मीसहाय चरणभक्तिभाजनमानसा बभूवु रिहैव सारूप्यभाज इव शंखचक्रलांछनाः सकल द्विजातिसंघाः

Some scholars think that this reference to the conch and *discus* being stamped on all Brahmans, is probably an indication that Somanatha was a Smartha Brahmana.

C.

At page 18 of the Sanskrit text, the verse beginning with श्रेयः पट्टणगोपुरं and ending with निद्रातियत्सैकते appears to refer to God Ranganathaswami of Seringapatam. If so, it is an interesting reference, as the year of Brahmanya Thirtha's visit was circa 1440 A.D., Sri Vyasaraja having been born in 1446 A.D., after his parents had two other children (see para 110).

D.

At page 20 of the Sanskrit text, the following verse occurs :—

नाम्नांकयित्वा तं वंदे रामेण स्थापितं पुरा ।
वीक्ष्य विस्मयमनोऽसौ मुमुदे मुनिपुंगवः ॥

Here तं वंदे is probably a clerical error for तंदेवं. And नाम्नांकयित्वा probably modifies स्थापितं. The meaning would then be :—

"Brahmanya Thirtha saw the God Rama installed after his own name by Rama, and felt delight." The founder Rama was evidently the father of Ballana Sumati and the grandfather of the future Vyasaraja. The Rama temple is even now the largest temple in the place. (See para 27 of

the Mysore Archæological Report for 1910 by Rao Bahadur Mr. R. Narasimhachar.)

The Janmanjaneya temple which, according to tradition, marks the birthplace of Sri Vyasaraja, was probably built in the campaign of installing Anjaneya idols undertaken by Sri Vyasaraja (see para 11 of the Introduction). The construction of the Rama temple by the grandfather of Vyasaraja shows that the family was a well-to-do one, and it justifies the description by Somanatha in the same context of the boundless wealth of the Brahmans of Bannur :—

द्विजन्मनां यत्र दुरापपारां श्रियं समालोक्य चिरायमाणां ।
अभून्नवै ब्राह्मण इत्यमोघ मपि श्रुतेर्वाक्यमलं समार्जं ॥

E.

Para 50 of the Introduction :—

For Harihara III, see also para 59 of Rao Bahadur Mr. R. Narasimhachar's Mysore Archæological Report for the year ending with 30th June 1908, where Harihara's inscriptions of 1417 and 1420 A.D. are quoted. See also para 53 of the Madras Epigraphical Report for 1909-10.

F.

Para 83 of the Introduction :—

In the statement that the worship of Jambukesvara brings the Empire of Jambudvipa, an ancient legend is alluded to, of a spider having become a Chola king by worship at the place. See page 10 of the Madras Epigraphical Report for 1891-92.

G.

In para 107 of the Introduction, it has been suggested that Brahmanya Thirtha probably came to notice in the famine of 1423-25 A.D. The mothers of Sripadaraja and Brahmanya Thirtha were sisters according to tradition. (See para 69. स्वमातुर्भगिनीसुतम्.) Sripadaraja also must have been, therefore, a young man in 1423--25 A.D. Svarnavarna, the Guru of Sripadaraja, therefore, probably flourished in the period 1370 to 1430 A.D. Srirangam was made safe for Hindu worship in 1370--71 A.D. (see para 36). Svarnavarna whose Brindavana has been discovered in Srirangam must have gone to Srirangam after 1370--71 A.D. The date of Svarnavarna cannot be deduced from Mulbagal 1 of the *Epigraphia Carnatica*, Kolar Volume, for the reasons given by Rao Bahadur Mr. R. Narasimhachar in para 94 of the Mysore Archæological Report for 1908--09.

H.

The *Koyilolugu* appears to say that Saka 1411=1489 A.D. was the date of the defeat of Koneri Raja by Narasa. (See *Indian Antiquary*, Vol. XL, p. 142.) But the dates of the *Koyilolugu* cannot be taken without critical examination. The author of the article, Mr. K. V. Subrahmanya Iyer himself, notes that there are mistakes in the dates of the *Koyilolugu* with respect to the Muhammadan advance on Srirangam and the dates of the Nayak kings of Madura. The statement in the *Koyilolugu* (*Indian Antiquary*, Vol. XL, p. 142) that Vira Narasinga Raya (meaning Saluva Narasimha I) was ruling the Vijayanagar kingdom with Kanigiri in the Nellore District as his capital, is rather strange. The discussion in the text of the Introduction to this book about Konetiraja is, therefore, not superfluous. Konerinmaikondan

was a title of Chola as well as Pandya kings (see para 96 of the Madras Epigraphical Report for 1907-08); and Saluva Narasimha I defeated a Chola king according to the *Saluva-bhyudayam* before going to Jambukesvara. Rather the Chola king fled, and this has been taken in the Introduction to indicate that Narasa was simultaneously attacking the Chola king from the rear. (See para 95 of the Introduction.)

I.

Para 76 of the Introduction :—

The Uttaradi Mutt is perhaps included among the Mutts which were the seats of wonderful austerities. The year was about 1468 A.D.; and the pontiff of the Uttaradi Mutt was then Raghunatha Thirtha; and he was a particular friend of Sripadaraja, the Guru of Sri Vyasaraja, as the following sloka from the श्रीपादराजाष्टकम् shows :—

पातु श्रीपादराजस्सखिवर रघुनाथार्ययुक्तः कदाचि
द्गंगास्नानाय गच्छन् पथि नृपसदनं प्राप्य भैक्ष्यं ययाचे ।
पादप्रक्षाळनार्थं स्थितवति यतिपे भर्त्सनादस्य कोपा
द्देहे दग्धेतिनम्रं पदयुगलगतं यो ररक्षावनीशम् ॥

Sripadaraja must have gone to the Ganges with Raghunatha Thirtha after 1444 A.D., when Raghunatha Thirtha became pontiff of the Uttaradi Mutt. Sripadaraja must have been senior to Raghunatha Thirtha by age and prior ordination.

J.

Para 90 of the Introduction :—

The inscriptions at Tirumale collected in Vol. I of Mr. V. Rangacharya's Inscriptions in the Madras Presidency, show that the sovereigns whose family deity was God

Srinivasa of Tirupati, made it a point to make presents at Tirupati on important occasions in their lives. Chittoor 14 of Saka 1378=1456 A.D. probably represents the succession of Saluva Narasimha I to his ancestral state of Chandragiri. Chittoor 10 of Saka 1385=1463 A.D. by Saluva Thimmaraja for the merit of his brother Narasingaraja Udayar (Saluva Narasimha I) probably shows that Saluva Narasimha was then a minor. (See Note A.) Chittoor 9 G. of Narasimharaja Udaiyar of Saka 1393=1471 A.D. probably represents the period when Sripadaraja sat on Saluva Narasimha's throne. Chittoor G. of Narasimha Deva in Saka 1397=1476 A.D. probably represents the period of Saluva Narasimha's victorious return from Kalinga.

K.

Para 154 of the Introduction:—

Sri Vyasaraya was probably not always at Tirupati. Even when he was doing worship at Tirupati, he had a number of disciples who could officiate for him at the worship when he was away. Compare

शिष्यैस्समं कतिपयैरुडुभिश्शशीव
संप्रस्थितः प्रतिमहाचलराजधानीं ॥

(page 40 of the Sanskrit text.)

L.

Para 56 of the Introduction :—

A snapshot of the time when Sri Vyasaraya was the Chancellor of the University of Vijayanagar is preserved in Gada's *Sampradaya Kula Dipika* in the third Prakarana, where it is said that Vyasathirtha presided at an assembly when Vallabhacharya visited Vijayanagar in the time of Sri

Krishna Devaraya (see para 84 of the Madras Epigraphical Report for 1922--23).

M.

Para 159 of the Introduction :—

The literary works in Sanskrit and Kannada of which Sri Vyasaraya and Vadiraja are the authors, are being actually studied even to-day. Purandara Dasa's and Kanaka Dasa's Kannada works also live to-day. Kumara Vyasa, the author of the *Kannada Mahabharata*, probably lived in the same period and was probably a Vaishnava Brahman of the Madhva school, as stated by Pandit Shamachar in the Introduction to his edition of Kumara Vyasa's *Mahabharata* published by the Oriental Library of Mysore. Rao Bahadur Mr. R. Narasimhachar in Vol. II of his *Karnataka Kavicharite*, says that Kumara Vyasa was probably a Veerasaiva living in about 1430 A.D. It is not unusual to claim Brahmans as non-Brahmans. Kalamegha discussed in the Introduction appears to be so claimed from the information kindly supplied to me, by Mr. Chengalvaroyan, Tamil Pandit of Mallesvaram High School. The object of the claim in such cases is probably to use the work of the author, without scruples of conscience which may exist, if the author belonged to a different community.

N.

Para 118 of the Introduction:—

Probably in spite of all that Nuniz has said, Immadi Narasimha quietly accepted a subordinate position and was not murdered at all. In the Madras Epigraphical Report for 1909–10 in para 54, the Epigraphist remarks that the Devulapalli plates dated in Saka 1427=1504 A.D. assign

to Immadi Narasimha the position only of a provincial ruler. The plates say :—

सोयं नृसिंहरायस्य तनयो विनयोज्वलः
इंमडिश्रीनृसिंहेंद्रः स्वस्तिमानस्ति भूतले ॥

Mr. Jayanti Ramayya Pantalu in *Epigraphia Indica*, Vol. VII at page 80, says, that these plates do not represent Immadi Narasimha any more as a king of Vijáyanagar, but as the ruler of the province of Penugonda.

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ADDENDA ET CORRIGENDA.

For the Introduction.

Page	Line	For	Read
iii	21	शौंडस्य	शौंडस्य
vi	5	Vasaraya	Vyasaraya
vii	7	(......*IndianAncient*.....)	(...*Ancient Indian*...)
x	1	here	there
xii	18	श्रीविठ्ठलेशाभिदं	श्रीविठ्ठलेशाभिधं
xxvi	16	(····A.D.),	(......A.D.).
xxxii	24	षट्ज	षट्च
xxxviii	23-24	Sri Madhvacharya, to Vidyaranya	Sri Madhvacharya.
,,	27	वेदभाष्यदि	वेदभाष्यादि
xlii	29	page 4212	page 4212, No. 5414.
xlvi	25	no	on
xlvii	21	जारव्या	जाख्या
,,	27	व्याचखौ	व्याचख्यौ
xlviii	23	XII	XIII
l	20	presen	present
lxvi	11	जातश्रया	जाताश्रया
lxxiv	21	नध्य	न्यध्य
lxxxv	2	ರಾತ್ರು ೮೦॥	ರಾತ್ರು ೮೦ ।
xcv	20	वारणा	वारण
xcvi	24	ruin.	ruin."
cix	29	कौधैः	कौघैः
cxxvii	27	युगवाणा	युगबाणा

Page	Line	For	Read
cxxxv	13	Krishnaswam	Krishnaswami
cxxxvi	13	Kalinga;	Kalinga,
cxxxvii	30	inscriptions	inscription
cxlv	26	पल्यां	वल्यां
,,	29	स्वर्वासि	स्वर्वासि
clx	6	1525 A.D.	1526 A.D.
clxxii	1	when says	when he says
clxxv	3	तुळुव	तौळुव
,,	5	तुळुव	तौळुव
,,	9	Vijyanagar	Vijayaṉagar
clxxvii	15	ಉಪವಾಸನಾಗಿರದೆ	ಉಪವಾಸವಾಗಿರದೆ
clxxx	16	माभूत् राजा	माभूद्राजा
clxxxiv	4	सोऽयं	स्सोऽयं

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,,	१६	जनिभिय	जनिभयं
,,	२०	श्रीः	शं
२	६	धालधल्या	थालथल्या
,,	१६	पल्लवो	वल्लभो
३	२	यौधिष्टि	यौधिष्ठि
,,	,,	द्राघिष्टां प्रत्यतिष्टिपत्	द्राघिष्ठां प्रत्यतिष्ठिपत्
,,	२१	चार्चादि	चर्चादि

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,,	१७	उद्धामां	उद्दामां
७	९	समिधा	समिदा
,,	११	निषण्णा	निषण्ण
८	१७	प्राङ्विवाका	प्राड्विवाका
९	२	निश्चय(स)मर्थयमानं	निश्चयं समर्थयमानं
११	८	विलास, रसिकस्य	विलासरसिकस्य
,,	१४	गोष्टीभिः	गोष्ठीभिः
,,	१९	सपृष्ट	सपृष्टः
१४	३	मानमनसा	मानमानसा
,,	,,	स्पटिक	स्फटिक
,,	२१	आलेडिता	अलेडिता
१५	२०	मधीरैव	मधीरइव
,,	२१	समये । भवानी	समयेभवानी
१६	१	परांबुधेः । नभो	परांबुधेः नभो
,,	३	तारानिकरे । हिमकर	तारानिकरे हिमकर
,,	७	देहली	देहलि
१७	१७	किंनाम प्रसूते	किंनाम नप्रसूते
१८	१९	पट्टण	पत्तन
१९	५	संदर्शयंती । कचिदु	संदर्शयंती कचिदु
,,	६	गमयंती । कचि-	गमयंतीकचि-
२०	२१	जिल्क	जल्क
२१	१२	परस्वधेनेव	परश्वधेनेव
,,	१४	सिंजित	संजित
२२	१६	परिवस्यया	वरिवस्यया
,,	२१	नैव	नेव

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२४	१२	बिंदवो	बिंदवइव
,,	,,	लक्ष्यत	लक्ष्यंत
,,	१८	प्रसारितं चरण	प्रसारितचरण
२५	६	प्रसाद धनलेखा	प्रसादघनलेखा
,,	१०	कुशमुष्ठिभिः	कुशमुष्ठिभिः
,,	११	वसलपट	वसनपट
,,	१२	त्रिभवन	त्रिभुवन
,,	२१	प्रियतमवदन	प्रियतमावदन
२६	२	वधूर्मिथस्तानि	वधूमिमांतानि
,,	६	कंदलश्रीः	कंदलश्री
,,	१४	तदा [*] सिका	तदा सिका
,,	foot-note	[*सर]	omit
२७	२	चिक्षिषयेव	चिचीषयेव
,,	१६	जृंभमाणया, दिवस	जृंभमाणया दिवस
२८	६	मालिकाभिारति	मालिकाभिरति
,,	११	मानांगुष्ट	मानांगुष्ठ
२९	१९	तालछद	तालच्छद
३०	८	पुनरछतनुत्वा	पुनरच्छतनुत्वा
,,	१३	लब्धमिव	लब्धस्येव
,,	,,	वर्चसस्सनिर्गत्य	वर्चसस्यनिर्गत्य
,,	१७	सविधिरति	सविधिरिति
,,	१८	गुरून् ॥ नाभ्यासापेक्षया	गुरून्, नाभ्यासापेक्षया ।
,,	१९	वृत्तिः । नप्रमाद	वृत्तिः, नप्रमाद

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३०	२०	शेमुषी । नलक्षणाभिक्षतया	शेमुर्षा, नलक्षणाभिज्ञतया ।
,,	२१	तमप्राक्षुः ।	तमप्राक्षुः
३१	८	पुनः प्रसारित	पुरःप्रसारित
,,	१०	प्रणाम	प्रमाण
,,	,,	सदय	सदयं
३२	१	कश्चित्कुल	कच्चित्कुल
,,	१९	सुकुमारोष्णीषकया	सुकुमारोष्णीषिकया
३४	१२	निस्तृतै	निस्तृतै
,,	२०	द्वादशाभि	द्वादशाभि
३५	१३	गृहीत	गृहीतः
,,	,,	सचेतातत्करुणा	सचेतास्तत्करुणा
,,	१६	अनविद्यां	अनवद्यां
३६	६	मागान् ।	मागात् ।
,,	१७	आभ्यागम	अभ्यागम
,,	१९	प्रत्ययं	प्रत्यहं
,,	२०	सानुनयः	सानुनयं
,,	२२	ज्जेातिष्कालापं	ज्योतिष्कलापं
३७	३	महेयी	माहेयी
,,	११	संपातदामित	संपातशामित
,,	foot-note	मेल	मिल
३८	५	घोरंकुरं ॥	धोरंकुरं ॥
,,	९	तदीयवाचो विस्मापित	तदीयवचोविस्मापित
,,	१६	तर्जनइव	तर्जतइव
,,	१८	प्रायुङ्क्त ॥	प्रायुज्यत
,,	१९	तनुश्शरदीव	तनुश्शारदीव

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३९	४	देशान्पदर्शाति	देशात्प्रदर्शित
,,	१८	रहस्यमसा (ही)† त् ॥	रहस्यमग्रहीत् ॥
,,	foot-note	†त्सी	omit
४०	१४	वयोव्यामोह	वचोव्यामोह
४१	१०	वार्षीयस्य	वर्षीयस्य
,,	१३	विवैतौ ॥	विवैतौ ॥
,,	१४	हृजहासमानो	हसमानो
४३	६	प्रजानगे	प्रजानते
,,	७	वासोस्तव	वासोत्सव
,,	९	कुशलापि	कुशला अपि
,,	foot-note	†वक्षस्थल्यं	†वक्षस्थलं
४४	३	हर्षमाण कोटिं	हर्षमाणः कोटिं
,,	२२	सत्कृतगया (?)	सक्ततया
४६	२०	धारयद्भिरुद्ग्रथितकुंचिकै-श्चर्मभिश्च	धारयाद्भिरुद्ग्रथितकुंचिकैश्च-र्मिभिश्च
४७	१०	वदाता	वदान्यता
,,	११	साभामंटप	सभामंटप
,,	१९	प्रसादन	प्रसाधन
,,	२१	नाभ्यासिषया	नाभ्यसिषया
४८	१०	मनभिक्षम	मनाभिज्ञम
,,	११	दुरीकारं	दूरीकारं
५०	८	विज्ञाप्य	विज्ञाप्य
,,	११	साचवा-	सचिवा-

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,,	१४	एवमुपयातेषु.	एवमपयातेषु
,,	२०	स्तुंदलितां	स्तुंदिलितां
,,	२२	तितेक्षवः	तितिक्षवः
५२	१	मदभराश्चक	मदभराश्शक
५३	१५	न्न्यायेन	न्न्याय्येन
५४	४	मानपार्पपयोपारि	मानयापंपयोपरि
,,	९	परंपरं	परात्परं
,,	,,	भिदं	भिद्यं
५५	१	याल	यल
,,	१०	हासः ॥	हंसः ॥
५६	१	वोपली	वोपदी
,,	१०	निश्रुत	निस्रुत
५७	foot-note	†[····भगवान्····]	[····भगवंतं····]
५८	२	भागन्नृपतयः	भागो नृपतिः
,,	१६	हतमेदुर	हतसुमेदुर
,,	१७	मयूखश्शार	मयूखस्फार
५९	१२	इव	मिव
६०	५	विदमुदंतं ।	विधमुदंतं ।
,,	१५	छेदने	छेदेन
६१	१	मतांबुध	मतांबुधेः
६४	१०	तुरंगभद्र	तुरंगस्य भद्र
,,	१५	भूयिष्ट	भूयिष्ठ
६६	८	मंडलः	मंडलः,
,,	१०	सुरपतिसुधर्मा	सुरपतिरिव सुधर्मा

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,,	,,	अग्रिणी	अग्रणी
६७	४	वालपल्यां	वालवल्यां
,,	५	जनितायशः श्रीः	जनिता, यशः श्रीः
,,	,,	गुणानितनियं	गुणानितिनयं
,,	१८	मदनेन प्रांशुना,	मदेनेन, प्रांशुना
६८	१	कुलदेवतेव	कुलदेवतायामिव
,,	७	निर्वेदमसर्वेपि	निर्वेदमापन्नास्सर्वेपि
,,	,,	धुरं	धुरां
,,	९	मासुर्बोधोप....नि, पुराणा	मासुः । बोधोप.... नि पुराणा
,,	१०	जव	जीव
,,	१५	स्वैर्यं	स्थैर्यं
,,	१६	चिद्वाम	चिध्याम
,,	२०	नियम	यमिन
६९	२	मवतीर्णमेव	मवतीर्णमिव
,,	१३	कयाप्रृष्ट	कयास्पृष्ट
,,	१६	विशकोश	विश्लथकेश
७०	foot-note	§[युग्मेसह्यस्स्व]	§[युग्मविन्यस्त]
,,	१०	नीयाकारायम	नीडाकारायां
,,	१२	युक्तिसह	युक्तिभिस्सह
,,	१३	तमेतं	तमेनं
,,	१७	नवप्रकाश	नवकाश
,,	२०	§(ध्यं)	†[ध्यं]
७२	१६	रसिंजितै	रशिंजितै
,,	१९	किरणाजिध्रावग्रिम	किरणराजिध्रामग्रिम

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७६	१७	लक्षण न	लक्षणस्य (णेन)
,,	,,	मकुट	मकुटं
७७	१९	सीमांतवमन्ति	सीमांतमवन्ति
७७-७८	१९-९	संखेसंखे....कर्माणिवा	may be slokas
७८	३	भूपयोभिः	भूपयोधिभिः
,,	,,	समयोजातियः।	संयोजयतियः।
,,	६	श्रस्तानां	श्रांतानां
,,	७	[ ]नाविवराणिवारु	[शैला]नां विवराणि वारुरु
,,	९	तेनाजाधि	तेनराजाधि
,,	११	र्विसभजक महा	र्विस्रंभजनकमहा
,,	१२	कंचकपालं	कंचनकालं
,,	१४	गोंष्टी	गोष्ठी
,,	,,	परानुष्टित	परानुष्ठित
७९	४	पुरदुरहं	पुरंदराहंकार
,,	१४	र्विविधझंकार	र्विविधालंकार
,,	,,	मर्मशता	मर्मज्ञता
,,	१६	गणनेयति कवि	गणने कवि
,,	,,	सोभगत	भगवतः
,,	१८	कमल स्वेनं	कमलं स्वेन
,,	१९	नेदा	नेर्दा
८०	३	दाह्लादान	दाह्लादन
,,	१२	चतुर्विनयकवितानिता	चतुर्विधकवितावनिता
,,	,,	रूढ	रूढः
,,	१३	वरिु	वीरु
,,	१६	स्वतिबिंबा	स्वप्रतिबिंबा
८१	११	कवयः	कवयः।

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८१	११-१३	तेषामसौ · · · · तु	Sloka.
,,	१२	नाथकवि	नाथः कवि
,,	,,	देव्याः गिरां	देव्यागिरो
,,	१३	तुरिति	तुः । इति
,,	१५	दर्शिनी	दर्शनी
,,	,,	सप्राणित	संप्राणित
,,	१६	यज्वर	यज्ववर
,,	१७	पद्यमिममेव सूचयते	पद्यमिदमेव सूचयते ।
,,	१७-२०	ग्रामान् ...वांछति ॥	Slokas
,,	१८	सुत्राणतः	सुरत्राणतः ।
,,	,,	गाढपतिर्गजान्	गौडपतेर्गजान्
,,	१९	द्वाजिनः	द्वाजिनः ॥
,,	,,	कांचनीं	कांचनी ।
,,	२१	प्रमोदविषय	प्रमुमोदयिषया
,,	२२	देवसिद्धोपि	देशीयोपि
,,	,,	मानयताग्रेसर	मानवतामग्रेसरो
८२	६	वालकिल्यै	वालखिल्यै
,,	१५	नरया	ननया
,,	,,	कुशलंप्राक्षिपत् ॥	कुशलमप्राक्षीत् ॥
,,	,,	मेधुर [ ]	मेदुर [सरसकवि]
,,	२०	महरित्	मुदाहरत्
,,	२१-२२	वादनिपुणे... विजय (सि)*	may be sloka.
,,	foot-note	*[से]	*[स्व]
८३	९	यशेभि	यशोभि
,,	११	[ ]	सन्नि

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,,	१४	बाहाटव	बाहटव
,,	१५	[ ]	[मनीषाविशेषैः]
,,	१८	शालीरवाग्भिः	शालीनवाग्भिः
,,	२०	पारयत् ।	पाठयत् ।
८४	२	सरसि	सरसिकैः
,,	६	नामनि महावास्तव्य	नामनिर्मिताग्रहारे
,,	१०	प्रबंध्य	प्रबंध
,,	११	दर्शिनी	दर्शनी
,,	,,	विवाकवसदाचार	विवाकस्यसदाचार
,,	१२	यज्व	यज्ववर
,,	१३	देवराजसौमर्वाथि	देवराजसोमर्पाथि
,,	१५	तातावचरण	तातचरण
,,	१६ १७	व्यासयोगी सूक्ति·· परेतां ।.....किं भवंति	Sloka— सोयंचक्रे व्यासयोगीशसूक्तिं तेनाकांक्षंतल्पजल्पं पठंतु । लीलांबोधौनीरधौ गंधलालां पातुं धीरालालसाः किंभवंति॥

FOR THE NOTES.

Page	Line	For	Read
12	20	in seventies	in the seventies
17	18	नर्म्रं	नम्रं
18	15-16	at Tirupati. Even	at Tirupati, even
,,	16	at Tirupati, he had	at Tirupati. He had